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AGENIS.

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The Reflector.

"Where is thy Sting?"

BY B. W. PALMER. In him, who feels unmeet for coming worlds, There is an awful fear that death awakes. Not by its sufferings, but its issues roused, Not fear of dying, but of being dead! Not fear of dying, but of being dead!
Earth's noislest follies cannot drown its voice;—
Earth's widom is not wise enough to charm,
And worldly wealth not worth, enough to bribe,
That fear to slience, slience lasting deep,
Which truth and conscience never may disturb.
Do any have such peace? Ah yes!

If he feared death? Twas on a night like line, When as around me now, the very air Seemed palpable with darkness, then ngain, Turned sudden to a mass of dazzling flame, While thunders, with their sharp and sudden peals, Crashed terribly amid the bursting clouds, A red and blinding both had just leaped down, Etwing and fring in its fatal track.

A sere lone pine in an adjoining plain,

"Marked of death?" and he, "Oh no, not not not the series of t

Riving and firing in its fatal track
A sere lone pine in an adjoining plain,

"Afraid of death?" said he, "Oh no, not now!
Though in my early life, a storm like this
Crazed me with fear, yet since the blessed hour
That bowed me humbly at the merev-seat,
Cleansing my guilt, and founding heavenly hopes,
Death scarce has made no tremble! Such a peace
As passes understanding has been mine,
Peace proved by trials more severe than this!
Once on the deep, a thousand miles from shore,
At midnight were we waked from our repose,
By the loud cry of Fire! The western wind
Blow wildly, and the raging, crackling flames,
Catching new energy from every gust,
Swept round the prow, teaped on the folded salls,
And seemed in haste to make the burning ship
Our funeral pyre. Oh, what confusion reigned!
But at the word the boat was lowered, and all
Rushed wildly in! Stores of the nitrous grain, But at the word the boat was lowered, and all Rushed wildly in! Stores of the nitrous grain, (Which from the cannon wings the iron death,) Lay in the hold; and quick the cry was heard— "Ply hands! on, on, or soon ye'll see the fire Touch them into a desolating blast, And whelm us all forever!" Oars were urged And whelm us all forever: 'Oars were urged With furlous strength: but in that solemn time When bold ones shook and lips profane did pray. I felt as o'er me stretched the brooding wings Of the great God! I felt prepared for aught; And summer eve's not calmer than the calm That failed my soul!

In its explosion filled the lurid heavens
With shafts of doom, and, all around our boat, Hurled the blazing timbers, then, O then, Amid the deafening shock and dazzling flash, When fate appeared so sure, and heaven so near And the next day, before a sail appeared,
While our poor boat was tossed from wave to wave,
The pitcous plaything of the boiling floods,
Thoughts of an ocean sepulchre were sweet, Thoughts of an ocean sepulchre were sweet, And such a one I should have joyed to share

When in my native city, crowds on crowds, I hoped it fatal, nay, I prayed to die!

I hoped it fatal, any, I prayed to die!

I never see, as I have seen to night,
The tempest gather and its boits descend,
And ask for safety! Never do! I lay
My head upon my pillow, praying heaven
For life till morn, but willing to commute
The sleep of evening for the sleep of death!
I never stand beside a couch of pain, ning wings of the expiring breath The ranting earth on dust to dust returned, But that I feel I could most willingly Change places with the dying or the dead!

I speak not this in pride. No nerves of steel. I speak not thus in pride. No nerves of stee No lion heart, no stole self-control Have I to beast. Destroy my trust in God, And shorn of strength, would danger fill me then With aspen tremblings!

Religion vouchsafes others. I have seen Meak, timid woman, nerved by its great hope,
Meet death's full stare with as composed a look
As friend meets friend! Have heard her sing at sea, aves gaped amid the waters, and sound hearts, Ay, even infidels of brazen brow, Shuddered and grouned with horror! I have seen, Amid the fearful ravages of plague,
Women, like those who clustered round the cross, Tracing the footsteps of the pestilence,
To the inflicted giving healing drugs,
Soothing the sick and shrouding the deceased,
When delate dared not, and physicians qualted?

When deists dared not, and physicians qualted? True, man shuns pain; and as the spoiler con Oft armed with anguish, viewing that aside From all that follows, well may nature shrink? But if the guilty, without thought or hope Of an hereafter, can that dread o'ercome, O, if to gain their poor and worthless ends, Revenge can look on death with disregard, Honor defy, and love despise his power; Can God's true saint, with strong, immortal trust, Be less courageous, and elling more to life? If shame can triumph and remorse can smile As the last bitter agony draws nigh, And even seek with suicidal haste, And even seek with suicidal haste,
The strangling cord and suffocating pool;
Will he, of pure and heaven-attesting heart,
With crave prayers entreat for length of days,
Shivering in terror ere his calt come?

If so, then passion outdoes faith !—If so,
Then Moslems, battling for their creed of crime,
Who deemed life's risk a chance of paradise,
And kissed the shaft that quivered in their hearts,
Might make the Christian blush to see that they
Are freed by error, he enslaved by truth!
But no! the saint who holds in his firm grasp,
To Heaven's estate a title writ in blood,
Signed by Jehovah, hearing the great seal
Of his immutable, eternal truth,
With joyous courage will anticipate
The great last strife! He know he shall come off,
Far more than victor, though a victim there!
Could ye assure him in your prophery,
That he shall perish, girt with fagots, flames,
Or standing thoughtless in the lightening's track,
Yet he prefers a thousand dealls like thise,
To life immortal in a world like this!

Annual Efforts in the Cause of Peace.

Every benevolent enterprise must have its place; and the American Peace Society, at the suggestion of its friends in the ministry, selected, many years ago, the month of December as the season for special effort in behalf of peace. The time has now returned, and we would respectfully, yet earnestly, remind our friends of the claims which this cause has upon them, and urge ministers to preach, and churches to observe the annual concert of prayer for universal peace, and to take measures for a liberal contribution to our funds. An effort of this sort once a year is certainly the least we can ask of them, if we ask any thing; and unless they are so unreasonable as to imagine that this cause, unlike any other, can prosper, without pleas or prayers, without money, or personal efforts, or any means whatever, we trust they will this month come promptly to our aid in the way of preaching, prayer and con-

PREACHING .- We hope our friends in the ministry will devote to the subject, not an inference, or an incidental allusion or argument, but an entire discourse, if not more, as indispensable to do any sort of justice, or make any distinct impression in favor of the cause. Is this the only way they have helped forward the cause of temperance, and other great enterprises now in the full tide of success? Was it merely by occasional inferences, or passing allusions, that those causes were brought into their present degree of favor? Are they now sustained by such incidental efforts? We are far from undervaluing even such aid; it must, in connection with more direct and more vigorous efforts, be of much use; but we need vastly more, and urge our friends in the pulpit to plead this cause very much as they have others. If they would have prayer or contribution to any purpose, they must first preach, and then see that the way is prepared for aiding us in those other

CONCERT OF PRAYER.—Prayer is just as essential to success in this cause as in any other; and, if Christians will not in a whole year spend an hour or two in praving for the smiles of Heaven upon it, we would not give a rush for their interest in the cause. Can any followers of the Prince of Peace be unwilling to unite in such a concert? We must ordinarily depend on the pastor to give the information requisite to excite and guide the prayers of his church. Let it come after his sermon; let him explain its design, and urge some of the considerations which plead for a full attendance; let him prepare himself well for the occasion. and do his best to make it a season of special interest and improvement.

CONTRIBUTION.—Money is obviously as indispensable to the cause of peace as to any other enterprise of benevolence or reform. Its operations cannot be sustained without funds. Tracts, and periodicals, and volumes, will not write, and print, and circulate, themselves. Such operations cost money, vastly more than most of our friends seem to suppose; and somebody must pay it, or the cause must cease at once. It can scarcely live even n name, without several thousand dollars a year; nor can it make any thing like the progress it should and might, without twenty or thirty thousand. Even this last sum would not put a single tract at one cent a piece in every family of the

APPROPRIATION OF FUNDS GIVEN .-Our friends, in sending their contributions, may either leave them at our disposal for such purposes as we may deem most indispensable, or may receive their value in the publications of our Society, to be distributed among the donors them selves. Individuals giving one dollar or more, may, if the name is sent, have our periodical for a year; and, where a congregation takes up a collection, it may, if they so request, be returned in tracts, or other publications, to be circulated in every family. This we regard as a very

send us their names for this purpose.

Sec. Am. Peace Society. Boston, 13 Tremont Row, December, 1842.

For the Christian Reflector The Anti-Mission Spirit.

That is a very limited idea of the Home Mission effort in this country, which contemplates merely the supply of a destitute church or population with the preaching of the gospel. It embraces all those religious, moral and social influences which are essential as restraints upon prevalent immoralities, correctors of vitiating social manners and customs, safeguards against the encrouchments of false religious systems, especially such as antagonize against the institutions of the country, or the consciences of men. They discountenance ignorance, cherish knowltheir reach useful and happy. In the accomplishment of these objects, the missionary encounters many serious obstacles, not the least of which is that morbid conception of the Divine economy among professors of religion, which leaves every purpose of God to be accomplished without human instrumentality. It is adverse to all active agency in extending the kingdom of Christ, and fosters a spirit of anathy in practical religion which is utterly at variance with the gospel of Christ. We give an instance

There is an association in Indiana, Association." The fourth article pro-Association are said to be imbued with sentiments, expressed by professed dis- without foundation." ciples of Christ, operate to retard the advances of an evangelical ministry! It would be worthy of the whole Home Mission effort, though nothing else were lone, to remove this unlovely spirit from the land, and substitute one more congenial with the gospel. Such, with others, is our appropriate work, and God s blessing us with success. Would that our means were half adequate to the employment of the necessary number of missionaries to hasten the consummation of our object.

In the same territory occupied by the to turn aside from the right way. above mentioned Association, is another now ten, supplied by only three ministers. ask, but from us they cannot receive.

THE SPIRIT AND RESULTS OF MISSIONS. obliged to listen to the language of slander subjection to his will. and detraction against all missionary

nations in this way. Every minister who Several persons given to intoxication, this earnestness that we may be brought both preaches, and takes up a collection, had been reclaimed. One of them, es- into subjection, and learn to obey him. is of course entitled to the Advocate of pecially addicted to the habit, brother J. Now we may judge whether it would

our country and the world.

trumentality so powerful, so efficacious, prove them. so essential to Zion's welfare and the promotion of God's glory, be neglected by you, or used so sparingly as to half ever it be, corrections must be used. defeat your own intentions?

We say again, weeping as we say it, our treasury is overdrawn, and we can edge, and aim at making every one within send no more laborers into the vineyard another master beside God, for they are till you replenish it.

BENJAMIN M. HILL. Cor. Sec. AMERICAN BAPTIST HOME MISSION ROOMS. NEW YORK, NOV. 17th, 1842

Selections.

The South Sea Missions.

Not a few sea captains, finding themselves restrained in their vices by the improvements in these islands, have reported unfavorably respecting the useful- have done amiss; they must be reproved ness of the missionaries. Captain Wilkes, for their sins and offences, that they may commander of our late exploring expediembracing churches in some ten or welve counties, the first article of whose the high respect that is due to the wish to be instructed in the doctrine of onstitution reads thus: "This Association missionaries who are laboring in the God.—Calvin. shall be called the Missiniwa Predestina- islands of the Pacific Ocean. I have rian, Regular Baptist Anti-missionary visited many of their stations, and have taken every means in my power to obtain rides that, "If any member of the accurate information relative to their charchurches unite with any other society, to acter, and the effects of their intercourse perform any religious or moral duty, they with the natives; and I cheerfully bear the house: they enter occasionally, and hereby dishonor the cheurh of Christ, them record, and the officers of the exthere is great ado to provide proper hereby dishonor the chcurh of Christ, and should be dealt with accordingly."

All the churches and ministers of this

The opinion, that the value of their efforts depart, and are not looked or inquired for civilizing the natives is beyond com-after any more; things of another nature Association are said to be imbued with putation. The Sandwich Islands, espether constitution; of which putation. The Sandwich Islands, espethere is indisputable evidence in the fact. cially, exhibit a remarkable instance of in new guests for a season. So it is with that a few years since, they adopted the rapid progress from barbarism to a state these occasional thoughts about spiritual following rule, copied verbatim, et litera- of civilization. An idea of the present things. But those that are genuine and tim, from one of their record books; condition of these people can be formed natural, arising from a living and interwe donot have fellowship with the mision sistem nor aney of her benevolent various reports which have been circuinstitutions so called such as temperance societies Bible Societies Sunday schools institutions, and to the character of the are expected at their places and seasons, missionaries, and to the course which and if they are missing they are inquired nor aney one advocating for them we they have pursued, I can pronounce, after; the soul calls itself to account, pelieving them to be entirely unwaranted from my own observation, and that of the whence it is that it hath been so long in the word of God in their present other officers of the expedition, during without them, and summons them to its features." With what power must such both of our visits to these islands, to be wonted converse and fellowship.

Faithful Preaching.

tions. He attended the meetings, and that we may give God the honor, and uffered great mortification in being suffer him to reform us, and bring us into

When a father seeth his children con-

should be glad at any time to receive do- with his efforts in the temperance cause. any unruly passions in him, but he useth

Peace for the year; and we hope all that says, "now sits clothed and in his right be enough for a man, when he would perform these services for the cause, will mind. When he signed the pledged, his expound the holy Scripture, to discourse wife became intoxicated—not with rum, upon it as though it were a mere history, but with joy, and exclaimed, 'now I hope for if it were so, that which St. Paul saith to enjoy some confort, which is what I concerning it, is unprofitable; it would have not enjoyed for ten years." Such is the contrast between the spirit preach the gospel, we need only say, of missions and anti-missions. Such is thus spake God. The office of a good the power of the former over the latter. and faithful shepherd is not barely to ex-Why should it not exert that power? It pound the Scripture, but he must use originated in the gracious designs of the earnestness and sharpness, to give force God of salvation, and is armed with eter- and virtue to the word of God. St. Paul nal truth and righteousness. It is the saith, in another place, that the sheehope of the church, the ark of safety to herds of the church must be earnest. even to be importunate: and not only Pray, Christian friends, shall an in- show the people what is good, but re-

It is true, he saith it must be done meekly, mildly, and patiently; but how-Men must not say, this is too hard to be borne, you must not deal after this sort; let those who cannot suffer reproof, seek not worthy to hear his word. The world would gladly be spared and we see many who are ready to burst with rage, when they are threatened and corrected. They say that they wish to be won by mildness. Then let them go to the devil's school; he will flatter, yea, and destroy

But as for the faithful, after they have received the doctrine, they must humble themselves and be willing to receive reproof: they must be exhorted, when they be purged from all iniquity. In this

The thoughts of spiritual things are with many as guests that come into an inn, and not like children that dwell in

Examples of Sublimity.

A careful examination of the fifteenth It is not enough for men to lay the chapter of the 1st of Corinthians, will blessings of God before us, and say, this satisfy any one that it exhibits examples is God's will; but we must be awak- of the true sublime not exceeded by the ened to think upon it in good ear- most striking and impressive passages to nest and look narrowly to ourselves; which we have alluded. Did there appear yea, and to draw near to God, as nothing else, that was marked and pecuif he had summoned us to appear before liar in the sacred volume, any rational his judgment seat; we must bring all to mind would be at once convinced that light, that we may be ashamed of our no mere mortal pen ever wrote that evil deeds; and when we breathe into brilliant description of the resurrection. this heavenly air, we must be careful not What a glowing representation! how infinitely superior to any mortal concep-It is not enough to be thus reproved, tion! The revelations of St. John are of of a different stamp, constituted in 1840, but correction must be added likewise: a piece with the foregoing, and evince with only three churches. There are we must be chastised, as it were, by the most clearly their heavenly origin. An word of God; to the end we may be re- elegant French writer, in his comments They wish us to aid them in supporting formed. We must forsake our sins; we upon the French Revolution, has forcibly one of the number as an itinerant, but we must be sharply dealt with, that they and happily introduced one of the subhave no funds. It cannot be done!! They may be plucked out by the roots, and limest of these metaphors. "I beheld separated from us. Thus, when we have France, like the burning mountain in the been roused to think upon God, we feel Apocalyptic vision, cast into the midst of In another part of the Valley of the Mississippi, (Iowa Territory,) our mis- laid open to view; and we become guilty blood." It would be pleasurable, indeed, onary, Rev. Daniel Jewett, meets the in the sight of God and man. Moreover, to descant more at length upon this ame difficulty as is described above, but we must be drawn to it by force; if we interesting topic, inasmuch as instances he fearlessly and successfully attacks it. have been drunk with delicacies, if we of real sublimity are thronged upon the He states that an anti-mission preacher have indulged ourselves in folly and mind from every page of the inspired from Missouri, made appointments for vanity, and have thereby been deceived, volume, but our limits compel us to preaching, two days near one of his sta- the corrections must be quick and severe, desist .- Lady's Companion for November.

The book of Job is one uninterrupted operations. At the close of the meetings, duct themselves improperly and viciously, strain of fine writing throughout. No however, the people invited him to preach, he thinketh it not enough to say, why do one can read it without being thrilled with which invitation he complied, and you so? but he will say, you wretched with delight, or awed with wonder. We with the assistance of a ministering creatures, have I brought you up and can merely allude to a few of the more brother continued the meetings another hitherto fostered you, to recompense me prominent passages. In the eleventh day. The result was the conversion and thus? doth it become you to do me this dis- chapter, Zophar, the Naamathite, most baptism of several persons; and ultimate- honor, after I have used you so gently? you eloquently inquires: "Canst thou by ly, the organization of a church within deserve to be given into the hands of the searching find out God, canst thou find the bounds of one of an anti-mission hangman. So it is with us: when God seeth out the Almighty to perfection? It is stamp. A revival of religion attended that we are more rebellious against him high as heaven; what caust thou do? than disobedient children are against deeper than hell; what canst thou know? Brother J. relates an interesting inci- earthly parents, hath he not occasion to The measure thereof is longer than the good method of promoting the cause, and dent at one of the stations, connected be angry with us? Not that there are earth, and broader than the sea." What

majestic thought in the compass of a case have lacked all that could adapt it single sentence! How forcibly are the to the exigencies of man's fallen condipower and awful mystery which attach to tion. But, blessed be his name, he was Jehovah, depicted in the twenty-sixth chapter of the same book. The thirtyeighth and ninth, also, embrace conceptions as great and imposing—conceptions deserving the deepest study and the most profound meditation. No one can enter into the spirit of fine writing, who is unacquainted with the sublimity of the Bible. And will any one suppose that such noble and brilliant ideas, pouring upon us incessantly like a mighty flood, are the offspring of the weak and groveling intellect of man? We wot not .- Ib.

A clergyman in one of our large cities ately addressed his people thus:-"My learly beloved brethren, let me solemnly ssure you, that some of you might appropriate 5, some 10 or 15, some 20,000 dollars a year, for charitable and benevolent purposes, and still retain enough to ruin your children." What a lesson! How ittle regarded by parents in general! How fully borne out by the career of a arge number of those who inherit independent fortunes, without the necessity of attending to business.

Humanity of Christ.

The Christian Register asks us to give an exposition of Acts 2: 22. It reads thus - Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also

We see nothing in this passage to

which we should suppose a Unitarian

would desire to call our attention, unless it be that portion which reveals the humanity of Christ. The request could not have been made of us, then, unless this scriptural truth is either denied by the editors of the Register themselves, or they supposed it to be denied by us. The former supposition is not true; the latter is, of course, the implication intended to be conveyed. Now we marvel greatly that gentlemen who claim so intimate a knowledge of our ecclesiastical descent as to be able to instruct us in that matter. should know so little of our doctrinal views, as not to be aware that we believe Jesus of Nazareth' to be, in the fullest ense, a 'Man.' These gentlemen's knowledge of our ecclesiastical arrangenents ought to have embraced the fact that we audibly repeat from the creed, in all our churches, these words, in reference to Christ-'And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds; God of God, Light of Light, very God of very God, begotten, not made, being of ne substance with the Father, by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man, and was crucified also for us under Pontius Pilate.' An acquaintance with our articles would have shown them that we believe thus-'The Son, who is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance; that is to say, the Godhead and the Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and VERY MAN. This doctrine of the perfect manhood

Christ, is set forth in many passages n the New Testament, besides the one under review. St. Paul, when preaching at Athens, spoke of Christ as 'that man whom God hath ordained to judge the world in righteousness.' (Acts 17 31.) St John says, 'the Word was made flesh,' which we understand as equivalent to saying the Word was made man. In the Old Testament, too, Isaiah prophesies of Christ, as 'a man of sorrows, and acquainted with grief."

We will tell the editors of the Register still further, that we not only embrace this doctrine, but we hold it as a recious and glorious truth. Save a writer of our church-'It is a most wonderful and edifying truth to ponder in the eart, that a MAN is now exalted far above hrones, and principalities, and powers!

But this doctrine of Christ's humanity s only edifying and comforting, when harmoniously united with its glorious correlative, the doctrine of his divinity. Christ had been God simply, and not 'God manifest in the flesh;' or if he had been man only, and not the sanctified residence of 'all the fulness of the Godhead bodily,' his nature would in either

not man simply, but God united to man; so that, while he was man's brother, he was, according to the prophet, God's 'Fellow.' This is the only view of Christ which, to our minds, makes the Scriptures at all intelligible; for while he is repeatedly called a 'man' on the one hand, he is on the other called 'God,' 'the Lord of glory,' the 'true God,' 'God over all blessed forever,' 'the mighty God,' 'the Holy One of Israel,' 'the Most High God,' 'the Great God,' Je-hovah of hosts,' &c. Now we feel bound to receive him in both these characters; as 'very God' and 'very man.' O. it invests humanity with a new, a peculiar glory, to contemplate its second federal Head so united with the Deity as to form 'one Christ;' and to see every sanctified portion of humanity in the person of this Head, and by virtue of this union, borne noward to an 'inheritance, incorruptible. undefiled, and that fudeth not away,' inspires the purest and sublimest hope that

he believer can enjoy. Having thus frankly expressed our views of the humanity of Christ, we preume the editors of the Register will be willing to say whether they think John 1: I, reveals his Deity; and if not, we shall feel obliged to them if they will express their opinion as to what that passage does mean. Chris. Witness.

Taking them with Guile.

The difference between the true renering of the text, and the false and mmon view of it, is very great; as great as that between a Jesuit, who ractises on the principle that "the end anctifies the means;" or that "it is lawful to do evil that good may come," or hat pious frauds are the most pious hings in Christendom, and a minister of Christ who copies the holiness of his master. We quote-

2 Cor. 12: 16. "But be it so, I did ot burden you; nevertheless, being rafty, I caught you with guile."

The apostle is here using the language of his enemies. As if he had said, "I know what the false teachers say of me at Corinth. They accuse me of cunning and management, and fraudulent duplicty. They say I sordidly cheated you. But you, my friends, know better than o believe them. Did I ever any thing like this? Did I make a gain of you in person, or by any of them whom I sent unto you? I desired Titus, and with him I sent a brother. Did Titus make a gain of you, any more than I did? Nay, walked we not in the same spirit? walked we not in the same steps! Wherefore, let a calumny so impious be treated by you as it plainly deserves. For you all know that guile had nothing to do with my personal or official acti among you."

Often has the writer been afflicted, sometimes in high places, to see ministers of Christ, and even Doctors in Diinity, mistaking this text and using their blunder to sanction their own doubledealing. No names are to be mentioned, only the truth shall be manifested. But there is one passage of history, so memorable, so apposite and so true, and which the writer is competent to attest as a veritable as well as an instructive fact, hat he ventures thus to illustrate his heme with its parration.

A company of clerical friends were once dining in London, some of them names of distinction; say ten or twelve of the metropolis, and three or four others from the United States of America. Towards the end of the friendly and well enjoyed banquet, the conversation turned n the appropriate qualities of the ministry, British and American. The comparisons were not odious; but generous rather, philosophical, and intended mainly for information and mutual improvement.

At last a London minister, who had travelled and seen something of the world, remarked, as follows:

"With all their excellences, however, they have also their defects in America. There is one which I am disposed to mention as rather distinguished. Our American friends will, I trust, receive it kindly, and entertain it with their characteristic magnanimity."

Here the Americans looked at each other, waiting for the thunder of an accusation which no one could particularly anticipate; and it was all the more emparrassing to the entire circle, from the form and gravity of its introduction, the nutual cordiality that preceded, and the blind apprehension alike of all the auditory. The speaker continued?

"I scarcely know what to call the

The reputa-, and I doubt serves the fa-te a specimen VERETT. e author will not, and who nor, for clear-hibitical refer-hibitical refer-hibitical refer-hibitical refer-hibitical refer-hibitical refer-hibitical refer-hibitical refer-hibitical references pre-hibitical repetial lead the such each point

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quality I am about to censure; but truly view it as the great characteristic fault of your American preachers. And I think as truly, that, in its opposite, the London ministry as much excel. Instead however of naming our quality, or their defect as not possessing it, I will describe it in a legitimate way; by citing the example of the very chiefest of the apostles. Paul is our paragon, and at Corinth he was a city minister. Writing to that church, he tells them, I caught you with guile. Now, that management, that address, that prudential manner of administration to which the apostle refers, is the identical quality, I think, in which we London ministers excel, and which you American ministers distinguishingly want.

"You are really in earnest then, my friend," replied an American at the "O certainly," was the answer. "I

mean just as I speak."

"Let us glance then," continued the American, "at the matter. Did you ever look at the original word there rendered guile? You surely know that dolo means fraud, dishonesty, cheating; that it is used in the New Testament often, but never in a good sense; that it is incapable of a good sense, as really as diabolos, with which indeed its signification is allied; that its possession is incongruous to the character of an Israelite indeed, as says our blessed Saviour himsel?'_

"Hold! my dear friend," exclaimed the Londoner, "you will condemn the apostle Paul

"O no!" rejoined the American, rehearsing the text ironically, as Paul used it, and making its sense appear to the conviction of all. The London accuser blushed at his own signal defeat; when the learned and Reverend Professor - of the London University, took up the topic substantially as follows For shame, London! It is high time for us to renounce the hidden things of dishonesty and "guile;" not walking in craftiness, nor handling the word of God deceitfully: but by manifestation of the truth imitate our American brethren, commending ourselves to every man's conscience in the sight of God. For one, I thank you for correcting our mistake. So I see that, among other odd practices, you have one, of which we London ministers are all too clear, that of consulting and actually studying your Greek Testament. Stick to that, sirs, and your example will be increasingly excellent. You will correct London ministers and all the world beside, Away henceforth with dolos, diabolus, and all that sympathy. And you, my London brother, you will take them with guile, I think, no more!

Jesuitism may suit Rome, Oxford, and some other of the apostatical succession, whose tendencies are all towards Italy and the dark ages. But dishonesty of all kinds will never suit God, who is of all beings infinitely the most veracious and the most sincere. Hence how worthy is he of that confidence, which he not more demands than deserves from us all. And we are eternally how safe in it! There is one sin, which, as such, is too often exemplified by the clergy in their ex-officio performances; it is the sin of misquoting Scripture, either the words wrong, or the sense wrong, or the use wrong, and so the effect wrong, through negligence or haste or a vicious and indolent habit; and sometimes by merely doing as others do.

As to the London ministers generally, while we know, and admire, and revere many, and especially some of them, and since comparisons have been instituted, we may act Elihu and also show our In general then it is, that with all their bookishness and tact, with all their address and skill of manners, with all their well seen gentility and courteous ease, with all their real learning and we trust, real piety, they do not understand their Bibles better than the evangelical ministry of America, nor preach on the whole as pure and full a gospel, nor impress and individualize their hearers as powerfully, nor answer the great ends of preaching as well in arresting the attention of men to the things of God or in stating and enforcing the truth, or in converting the sinner from the error of his ways.

We suppose that they less understand the pure theology of the word of God; are less thorough, orderly, symmetrical, and methodical in their intelligence of the revealed system; and this we say of the evangelical ministry of the metropolis and of the whole island, apart from the church of England, not without recollecting exceptions and supposing more that we do not recollect. As for the church of England as a body, we verily believe. that, apart from its mound of political and national influence against the outbursts of infidelity and the plottings of popery, the real orthodoxy and general piety of the whole hierarchy, and by consequence of the total laity, are most marvellously overrated every where. The truly pious are comparatively the ignoble few, called the "evangelical faction," are uninfluential and scarcely tolerated, are not in the road to preferment. are the theme and the mark of sneers and contumely, and are like tropical plants in artificial closures of the north, out of their proper element, of sickly and stunted growth, and instinctively panting for those gardens of paradise which they are never to re-visit in this world. Instead of a thousand proofs of this-witness the contempt and scorn of their Arminian hierarchy in general for Dr. Scott's most excellent Commentary. Those perpauci who read and love it, are

generally too prudent to let it be known especially to their diocesan. The pride, and state, and ambition of prelacy, its arrogance and its exclusiveness, its taught us that the only way to reason correctearthliness and secularity, are pervading and ascendant; while Puseyism is spreading in a congenial atmosphere, and innecessary accompaniment or antecedent o clining, like flowers towards the sun, in the direction of Rome, steady and tion of this in the condition and character of stealthy, as towards the glory of its re- a Baptist Church, situated within one hur kebla* of its formalism and its devotions, and amid facilities for religious and menta "O my soul, come not thou into their culture equal to any church around it. One secret! unto their assembly, mine honor, be not thou united." One may more and more thank God, that he is a Protestant, a Puritan, and hopefully a Christian!

Theopneuston. * Kebla, among the Eastern nations, signifies the point the heavens towards which they directed their wor-

CHRISTIAN REFLECTOR BOSTON, WEDNESDAY, DECEMBER 7, 1842.

Fearfully Made.

The wonderful nature of man was eme of one of our recent editorials. The esalmist said, "I am fearfully," as well as wonderfully made." There is a beautiful ropriety in this expression, which must al-God's word. "Fearfully made." How arfully-when the human frame is such a easily disturbed, its organs made instruents of extremest agony, and even the curents of life stopped forever. There is not a ingle avenue to this wonderful machine, which may not become an inlet to death, nor ne of the blessings of life which may not be he means of its destruction. We live by inthe very air we breathe. God has given us a them necessary to our subsistance: yet from he abuse of them, what a train of disorders nd premature deaths occur among men! And where there is no abuse, a single delious morsel, may by the merest accident onvey poison through all our veins, and in one hour reduce the most athletic frame to corpse. A single stroke on the head may ivest us of reason, or of life. A wound or bruise of the spine may instantly deprive the the vital parts be injured, so as to suspend the performance of their mysterious functions, now soon is the constitution broken up, and lisease and death become the only inheritance of the devoted body! By means of the circulation of the blood, how easily and suddenly are deadly substances diffused throughout the are deadly substances diffused throughout the frame! Through this fearful medium, says ing, and pray fervently for the heathen on the Sabbath in the pulpit. one, not only the taint of vice rankles in the veins of the debauchee, but virtue itself may destroy us. The putridity of a morbid subject has been imparted to the very hand stretched out to save it. The poisoned arrow, the en-venomed dart, the hydrophobia, derive from ence their fearful efficacy. No human foresight can possibly render us secure a single broken or deranged, a thousand movements might instantly be interrupted, and our bodies

Justead then of wondering at the number of ing, there is far greater reason to wonder that there are not more; and that any survive to seventy or eighty years of age, is passing

> Our life contains a thousand springs, And dies, if one be gone: Strange that a harp of thousand strings Should keep in tune so long.

That we are fearfully made, appears in a nanner yet more striking, when we consider ourselves as moral and accountable beings. As such, we are subject to influences and exposures, that have a bearing, not on our life d health in this state of being simply; but on our eternal being—our welfare or wo the coast of Maine. We learn from Rev. S. throughout a boundless immortality. We are Macomber, of Bluehill, through the last Admade for eternity. The present life is only vocate, that the good work the morning dawn of our existence. It is that ss happiness, or interminable misery. our situation! To what innumerable influences is the mind exposed, from the temptations which surround us. Not more dangerous to the body is the pestilence that walketh onsequences hang upon the small and apparently trifling beginnings of evil! A wicked thought may issue in a wicked purpose, this ently trifling begin purpose in a wicked action, this action in a urse of conduct, this course may draw into its vortex millions of our fellow-creatures, and erminate in perdition both to ourselves and them. How fearful, too, the thought, that mory, faithful record of the past, may by furnishing us with painful subjects of refleccausing exquisite torture forever :- that concience, now a kind and faithful monitor, may turn upon us with reproaches, and be the ost unwelcomed companion, the withering curse of our comfortless souls to all eternity hat hope may cast aside its beautiful garment and appear in the dark habiliments of despair:-that all these noble capacities, which lly us to angels, may become avenues of pain and sorrow, that no prayers or exertions

vill ever be able to close. This subject is instructive. If I am a being so fearfully and so wonderfully constituted, how ought I to reverence myself. Let me ever remember I am a man-the choices specimen of infinite skill—the self-conscious ecountable being, on whom God looks with peculiar interest, and for whom the Angel sehovah became incarnate and gave his life a

If too I am thus fearfully and wonderfully nade, I ought to tremble for myself. How pe rilous my condition!

Dangers stand thick through all the ground, To push us to the tomb, And fierce diseases wait around To hurry mortals home.

Are we " counting on long years of pleas here, unfurnished for the world to come?" It joy. We left many proken-neared south may be while we are dreaming thus, death has marked us for his earliest victim; and God is saying, This night thy soul shall be required of thee.

We left many proken-neared south s

A New England Church. The greatest of modern philosophers has

cing, the home of its affinities, and the dred miles of the metropolis of New England, fact-the most proper one, we think, to be gin with, is this-the church has not, unti very recently, observed the monthly concert of prayer for missions. Another fact is—the whole subject of missions is, in the pastor's opinion, "unwelcome to his people generally Another fact is-"it is yet a question with them whether the heathen are not save without a knowledge of the truth as it is in Jesus!" Another fact is—that they are oing nothing to send the gospel to the darkened and perishing, notwithstanding the command of the Saviour to go into all the world and preach it-and they have no desire for missionary information. A few Sabbaths since the pastor announced from the pulpi the publication of the "Macedonian," and spoke of the importance of the information was designed to convey, and his anxiety that they should all possess it-but not one individstrike the mind of the attentive reader his name. By dint of personal effort the pastor subsequently procured eight subs delicate structure, when its functions may be sensily disturbed, its organs made instruto the number taken in a place.-There as still other facts connected with this church. They are in debt \$200, for the services of for mer pastors, and struggling under this under a heavy load. The minister feels that he lives, mostly, on charity; and finds among lation; but we also die by it. Diseases and his people those who believe that a minister death, in innumerable forms, are conveyed by ought to labor six days in a week on the farm, and then come to his flock in the fulnes relish for various aliments, and rendered of the gospel—prepared rightly to divide the word of truth and give each a portion in due season.—Thus it appears that a church of 300 members, who have never wasted their time in monthly concerts, nor their money in supporting missionaries, has yet run behindhand in supporting its own pastors two hundre dollars, and can afford to take but eight copies of a missionary paper which costs ten cents a year! The youthful pastor posses a missionary spirit, and in speaking of the imbs of all sensation or muscular power. If we must have a contribution for mission however unpopular it may be." Unfortunate young man! Your lot we do not envy. Bu take encouragement. You have begun with the monthly concert, and it will p ove a new era in the history of your church. regularly-spare no pains to make it interest-

And be it remembered, by all churches and pastors, that where a people have no sympa-thies and nothing to give for the needy and perishing abroad, they will be scarcely able to sustain the interest at home. Their souls will become more and more contracted until they be shrivelled away almost to nothing. They noment. A learned anatomist has said, that flowerless.—And again, be it remembered, were a single pin of the machinery within us, and over which we have no control, either diffused, and the monthly concert not attended, the people have neither prayers to offe nor alms to give for the spread of the gospel in heathen lands .- And once more. Th Instead then of wondering at the number of pastor who is more anxious to secure a salary for himself than to promote a benevolent and missionary spirit among his people, will be very likely to obtain his dues with difficulty and delay; for the same spirit which prompts a people to withhold from the heathen their due, will be very likely to cheat the minister out of his. It is the liberal soul that deviseth

Triumphs of the Gospel.

liberal things.

Among the numerous revivals which we no ticed early in the year, our readers may recollect some account of one on Deer Isle, on however which stamps the character on all neighborhood, about all, old and young, have that follows. We are sowing the seeds of been brought to rejoice in God. Seasons of ceased, but is still advancing. He says, in one The thoughts-and feelings-the improve-stand ready. Br. M. states also that a blessed ment or mis-improvement of this very hour, work of God's grace has appeared on Swan's bears a relation to infinity. How fearful is Island. This island lies about eight miles from the main land, and open to the wide ocean. God remembers his promise, isles shall wait for thy law." He has bap tized twenty-six, and still others are coming in darkness, than these are to the soul. Such to the Saviour. Bro. Nathaniel Pendleton is the construction of our nature, that the laboring among them with good success. ery word of life, if heard without regard, beomes a savor of death unto death. What island, so that the deacons were constrain to visit and pray with the people.

CORNISH, ME .- On the 10th ult. a Baptist meeting-house in this town was dedicated in the morning, and a pastor ordained in the afternoon; and on the day following, says a correspondent of the Advocate, "the Lo poured out his Spirit, saints were quickened, wanderers reclaimed, and sinners pricked in their heart." The dedication sermon w preached by Rev. A. Jones, of Saco. The brother ordained was John Hubbard, Jr. Sermon by Rev. C. H. Green, of Parsonsfield. Meetings are continued every evening, and inquirers and converts attend them.

The Religious Herald contains a lively acunt of revival scenes in Madison Co. Va. A meeting of days was held in the Pleasant Grove Meeting-house. Says the writer; "There were to be seen, wives desiring the conversion of their husbands; husbands praying for unconverted wives; children praying for the salvation of their parents; and parents for children; and, O what bright manife many had of the love of God, and of their inerest in the atoning merits of our blessed Redeemer. On the seventh day of the meet ing I had the unspeakable happiness of leading down into the water of the Rapidan river, twenty-three happy souls, a majority of who were interesting young men and ladies. Two gentlemen and their companions, on this day, went down hand in hand, into the water. Yes terday, I had the pleasure to lead down into our Jordan, thirteen more willing converts. Never before have I seen such a large congregation at the water, so solemn, and tentive. O my brother, the scene was imposing enough to fill an angel's heart with We left many broken-hearted souls

of country. Bless the Lord. O my soul, and the American Tract Society. We wish simiall that is within me bless his holy name."

ge proportion of the converts were brought thing must be done that can be done. And to the liberty of the gospel while bowed be- there is no time to be lost. fore God, and calling for mercy. During the A meeting for the consideration of this systhe close of the meeting, we left a company of enterprises so noble and philanthropic.

ork would still continue." Voodstown and Rahway, N. J., Wallingford, and its claims should be untiringly urged. ct., Agawam, and Chicopee Falls, Ms. Great blessings have descended on the Northfield Church," in Livingston, Essex Co., N. J. For a time convictions and conversions appeared to be multiplied at every the death of Dr. William Gesenius, of Halle, meeting; and the revival gradually spread to Germany. He has been regarded as the first ghty-five had been baptized, and probably

On the 1st Sabbath in November, seven and revival influences were spreading. The Morning Star says that a revival is in

been sharers in the work. In many cases, all his pursuits himself, but succeeded in excit-the members who have come to years of ing great enthusiasm in the minds of others. countability have embraced religion. Fortyfour have been baptized, and added to the First Freewill Baptist Church in the place, and new cases of conviction and conversion

re occurring every day." We learn from a correspondent that revials are in progress in several places in Vermont, particularly in Hartland and Wethhleiler He writes that "large number give hopeful evidence of conversion, and the work is still going on. In Hartland the inerest is perhaps greater than was ever known in that place. It is thought by those who have travelled through the State that there is a more general awakening manifest now than has been experienced for a long time Last year seemed to be the set time for the Lord to favor Zion in Massachusetts; we rejoice to believe, that this is the time he has appointed in which to visit us. It is somewhat gratifying that the new converts, at least large number of them, have avowed Baptist sentiments, and that too without any influence r instruction on the part of others. Very strong efforts have been made to appease their consciences, but they will not be satisfied with anything short of immersion. Our brethren, notwithstanding their chronic hydrophobia, have been obliged to ibs down into the water, lest a part of their flocks should pass quite over to migrations of Baptist ministers from this State southward, have left many openings, for as good or better men to occupy their places. There also remains much new ground to be

Grace Victorious.

ccupied."

God can restrain the wrath of man, and ven turn it to His praise. Instances of this occur in almost every season of revival ;-instances striking in themselves-glorious in their effects-and therefore worthy of being We last week four ecorded. ter received sometime since from Br. William Biddle. He relates the following incidents, eported during the meeting of the Union ssociation, as having occurred within its imits during the last year. A young lady vent three miles to meeting. Her father roughly forbade her attendance, threatening whip her, if she continued to go and was ed. This threat he actually and this, in spite of the earnest exp of brethren who went to him to intercede on her behalf. This induced the brethren to change the direction of their efforts-instead of pleading with him, on her behalf, they began to plead with God on his behalf. Here they were successful. The hardened opposes was convicted and converted; and glory of divine grace be it recorded, this incilent was blessed to the conversion of several neads of families in the same neighborhood.

The other fact related is this. So inveter ate was the hostility of a certain man's heart to religion, that he denied to his wife, who was herself a professor, the privilege of at-tending meeting. But while employed in his field he became so affected with a sense of his guilt that he could not work. The Savious he had formerly despised seemed to stand before him, saying—Come, thou hardened soul, come to me. He had hardly courage to enter his own house. When he did enter, his listress was observed by his wife, but he eva-The arrow, however, stuck fast. He went to a prayer-meeting—asked Christians to pray for him—dismounted from his horse on his way home, and wrestled in prayer, until, to use his own words, he thought the joints of his body would come asunder. His whole house seemed to tremble as he entered it; but soon he rejoiced in God his Saviour. Thus often is demonstrated the truth that "nothing is too hard for the Lord." Why is it, Christians, that we are so deficient in faith?

The Colporteur System.

The system promises great usefulness to the growing West. It is a happy device, to meet in some degree the wants of a population which, a few years hence, will control the

any moral neid must be employed here; good ministers, seminaries of learning, Sabbath in our statute books. It makes it per on the Court to order the infliction of schools, &c., must be multiplied; but with all broad-cast over the whole country. The efforts of Papists and infidels must be plans of the respective forms and scattered in a tractive forms, and scattered broad-cast over the whole country. The efforts of Papists and infidels must be anticipated. We are pleased with the plans of

lar p'ans, with liberal and elevated motives, A correspondent of the Banner and Pioneer, could be adopted by the Am. Bap. Home giving an account of a progracted meeting Mission, or Publication Society. We believe held with the Salem church, Decatur Co. la., the Colporteur system will prove successfulsays;-"The manifestations of the presence that messengers of salvation will rise up by and power of God exceeded anything that hundreds to carry Bibles and tracts and prayany of our grey-headed fathers had ever ing voices through the valleys and across the nessed before. Conviction of sin was prairies of the West, sowing seed which will deep and resulted in speedy conversion. A not "deceive our hope." Certainly every-

seeting eighty-two were received for mem- tem has been held at Park Street Church in bership in the church, fifty-nine of whom this city. We presume it was not intended were baptized. Several were received who to be exclusive, though the report of it might had been members of the Presbyterian, Meth-odist, Christian and Reformed churches. At tist friends will not be the last to engage it equirers deeply anxious for salvation; and are our Philadelphia friends doing? How re were favorable indications that the good prospers the Publication Society? We hope the zeal of its founders will not grow cold Revivals have been recently reported in Their object is daily increasing in importance,

Death of Dr. Gesenius. The late arrivals from Europe inform us o

adjoining neighborhoods. Infidels and Uni- Hebrew scholar of the age, and his death is versalists were among the number converted. the world's loss. He was the author of a The Pastor, Rev. J. M. Church, wrote to the Hebrew German Dictionary, a Hebrew Gram Baptist Advocate, under date of Nov. 8th, that mar, and a Chrestomathy. Prof. Conant's Grammar is a translation of Gesenius's 120 converted. And still the work was going eleventh edition. He published many other works of great erudition and value. He was engaged, when death interrupted his labors, een were baptized at Bath, Steuben Co., N. on a Thesaurus, one of the most important enterprises he ever undertook. It is to regretted that his life was not spared to finish rogress at Tamworth, N. H .- that "it has it. He was religiously a Neologist, which is ogressed with great rapidity and power, to some extent apparent in his works. Though atting down Universalists and others, who he has not been characterized by an oper ave for years rejected the mercy of God and opposition to evangelical sentiments, his inpposed his cause. Within the circuit of one difference to "the truth as it is in Jesus" is nile from Tamworth Iron Works village, too perceptible. He was generally candid as here are but few families which have not a critic. He was not only deeply in love with

The Nassan Street Press.

The New York Evangelist has an article under this head, which announces the follow-ing facts. In a few blocks of Nassau Street, om the corner of Fulton to its junction wit Chatham, there are unwards of seventy different periodicals-daily, semi-weekly, week ly, semi-monthly, monthly, bi-monthly, and quarterly-besides the enormous issues of the Bible Society, Tract Society, Anti-slavery Society, and the American Sunday School Union-with an aggregate annual nuch more than thirt millions of different publications, many of an immense size.

The editor says; "If now, we could spread before us the immense territory of mind through which this influence is diffused-i we could witness all the thought, feeling, emo tion, passion, and action which this incess impulse wakes into being; if we could trace from mind to mind, and heart to heart, across ceans, and over mountains, widening its sphere, and deepening its effect as it rolls on forever, we should catch some impression of the mighty tide which every revolution of the press sends forth, either to bless or to blast mankind."

Well does he add; "The press has a solemn account to render! He that does no overlook the falling sparrow, is not indifferent to the power and the impulse of this wonderful agency." And eloquently does be exclaim; "O, thou mighty Press! Lovely and fearful in thy might! Work away, day and night, night and day-driven by steam and watched by strained eyes-drive on! Work and writhe-wear and tear-performing the business of spirits above and spirits below-weaving the winding sheets of immortal souls, or the robes of everlasting glory, work away! 'Verily thou shalt have thy re ward!'

The trial of Col. J. W. Webb on an indiet. ment for duelling, or rather for leaving the cited the deepest interest, and its result ought to produce the deepest dissatisfac and call forth the most unqualified expressions of disapprobation. What are our social enforced according to the rank of the aggressor, or to the popular sympathies in his be-half? What justice is that which nullifies half? What justice is that whims of the popular whenever it suits the whims of the popular falls magistrate? We lace, or the pleasure of the magistrate? may as well have no laws-no written code -nothing but the law of honor and the feeble sense of right, to restrain the malevolence depravity and outbursts of passion, as to have laws whose enforcement is a matter of uncertainty, if not of entire improbability. It to us that the time has come for the friends of justice, and order, to arouse them selves, and if possible, check this growing disregard to civil enactments, and legislative

In this case of Webb, we have a criminal, guilty, on his confessions, of the charges brought against him, standing up before the court and impulgaing—successfully impuga-ing—the justice, policy, and constitutionality of the law by which he is arraigned. The scene is thus reported. Colonel Webb rose when the clerk put the

meet in some degree the wants of a population which, a few years hence, will control the accept a challenge to fight a duel in another civil power of this vast country. The people state, and if he there either gives or accepts are for the most part inquiring and observant, such a challenge, he shall be liable to all the are for the most part inquiring and observant.

They will read tracts and small volumes, and
were committed within the State. To this inwill readily converse on religious subjects.
It is indeed true that all means for cultivating any moral field must be employed here; good

shall spring forth speedily, and thy righteousunder the law, and it is this circumstance which
has excited so much feeling in the commanity.
It is not the duty of the Court to inquire into
the motives of those who procured this indictment. Its duty is only to pronounce sentence,
since to the indictment you have entered a
plea of guilty. The Court will make no comments, but content itself merely with pronouncing the decision. Yet it will take permission
or remark, that there seems to have been some
or remark, that there seems to have been some
or mark, that there seems to have been some insapprehension in regard to the penalty af. of the Constitution "" such conduct is not to be tolerated"—&c. &c., which now come nishment is seven years in the State prison, d the lowest term is two years. The sentence ed in the State prison at Sing-Sing for the term

end left the court-room for his very pleasant quarters in the southeast corner of the city

And what is the next intelligence which comes from New York concerning James ridicule and contempt. The curiosity of the Watson Webb? The governor has pardoned him! public to know what response is made to the Though confessedly guilty—though a duellist, n other words, a murderer-and still unreentant, proud, contemptuous of both the aws of God and the laws of man, he is adout into society to encourage by his very presence, its vices-to exemplify the comnission of crimes with impunity. What do such events promise to society? What security have we against a lawless anarchy?

What is legislature but a force the decision. What is legislature but a farce—the decis of courts and juries, but a mockery and a

"Pledged Neutrality."

We publish with much pleasure the follow ing communication from the Rev. Mr. Stow.

The inquiry now arises, How did our friend of the Index, with other brethren in the South, become involved in so important a mistake? We shall await with great interest their reasons and explanations. We are glad to see this matter approaching a crisis. Our read-

d to the formation of a church. This church now prosperous, and may prove a rallying the laws of point for thousands of converts in coming ary proceedings of her citizens, we concern that the pattry political issues are proceedings of her citizens, we have your political issues of the day, until this momen hitty years afterwards. How delicated the control is settled? thirty years afterwards. How delightful must Cast the bread upon To the Editor of the B

appreciate the good or harm we are doing!

Comforts of Slavery.

We learn from the clerk of the Steamer Missouri, says the New Orleans Tropic, that considerable excitement prevails in the neighboring parishes of Concordia, Madison, and Carrol, in consequence of the discovery of a contemplated rising of the negroes. It appears that there are now in the swamps of that region about 300 runaway negroes belonging to the parishes named, all of whom, it is presumed, are armed. Some fifteen or twenty negroes have been arrested and examined, and from the facts elicited on the examination, it is believed that an insurrection was contemplated about Christmas. The plot seems to have been extensive, embracing in its operations negroes from nearly every plantations in the three parishes.

The Recorder says that such attempts are

more common at the South than most people long after my conversion to God, at the age imagine; and that these plots are often extensive and deeply laid. If so, can it be supposed that they will always be discovered in season to be quelled? In those districts where the I thought of the poor heathen in pagan lands, colored population is much larger than the and felt for their wretched condition; but I white, and where there are many intelligent felt still more deeply for the poor heathen slaves, there must be continual danger whether it is realized or not. Why is it then, that and especially for the suffering slave. A fittle Southerners are indignant at our opposition anecdote of those days will illustrate this to a system which is nightly exposing them to the horrors of insurrection—which keeps had entered the missionary field, which, their lives in constant jeopardy—obliges them to harbor foes whose just cause has excited ness and unfitness, made me very diffident the sympathies of the whole world, whose with regard to any expression of my feelings strength and discontent are daily increasing, upon this subject. But to an excellent descent and who, once aroused, might fill whole dis- of our church, in whose family I was very intricts with consternation, and cover fields with timate, I had been a little more communication. carnage and blood? The abolitionists are the and one day dining at his table with a mini heat friend of the master, as well as the slave, ter of my acquaintance, the conver The prosperity of the South, the peace of its turned on the subject of Indian Missions, when neighborhoods, and even the safety of its he turned to me and asked if I would not like population, can be secured only by emancipa-tion. Obedience to God, a regard to right.

land can punish for the act itself. Thus you the exercise of justice and mercy, are alike may be twice punished for the same transaction, y be twice punished for the same transaction, under two separate jurisdictions. The price of the bands of wickedness; astitutionality of the statute. It was framed undo the heavy burdens; let the oppressed go our law makers to prevent a practice which ries destruction to so many innocent individ-s, and sorrow into the bosoms of so many nilies. This is the first case of a sentence many shall spring forth speedily, and thy righteous

of the Constitution"-" Such conduct is not to from the South. The liberation of George Latimer seems to have aroused the lion slavery anew, but his roar has become tee familiar to Northerners to excite any alarm, two years."

familiar to Northerners to excite any siarm,
Mr. Webb received the sentence with a smile. The following article is a fine specimen of Southern chivalry written out. The secular papers of this city have copied it extensively, but have treated it with singular indifference, action of a free spirit, coming in contact with the claims of the slave-holder, induces us, also, to copy the article, whose caption ("abolitionism triumphant") we regard as at least aws of God and the laws of man, he is ad-nitted to be still an honorable man—is sent prophetic, of a consummation as certain to be prophetic, of a consummation as certain to be prophetic, as it is devoutly to be desired. The Norfolk Beacon is the journal which has the honor of its authorship.

Our townsman, Mr. James B. Gray, returned home yesterday morning, after a long, barening and expensive attendance on the course of Justice (!!) in the law-loving city of Boston, in the hope of having his runaway slave, George Latimer, reatored to him; but all to no purpose. He has been defrauded of his property by a hackery of justice, and forms of law twisted and contrived to defeat all his efforts to obtain his just rights.

ers may expect farther developments soon.

We are authorized by Mr. S. to say that more was withheld from nm upon avestigated on lea, which was to have been investigated on lea, which was to have been investigated on may be expected from him, whenever the subject or occasion shall require it.

Subject or occasion shall require it.

subject or occasion shall require it.

For the Christian Reflector.

Mr. Editor, The extract which you last week published from an article in the Christian Index, contains a personal appeal which your readers will probably think requires an answer. The editor of the Index declares how himself and others understood the basis upon which a certain "difficulty" was "adjusted" at Baltimore, and then inquires if I did not myself so understand it.

My answer is promptly and unequivocally negative. I was not in any sense a party in any "adjustment," and therefore had no "understanding" with respect to either the basis on the superstructure. I had nothing to adjust.

At the time of the meeting at Baltimore I was in Europe, and entirely ignorant of all that was passing on that memorable occasion. I had not then—I have not since, given any pledge to the South or to the North touching the question at issue. I never authorized any partners or partners to increase all designs of successfully resist the right full claims of the slave States to seduce their slave of the slave of them. pledge to the South or to the North touching the question at issue. I never authorized any person or persons to give any pledge in my behalf, or to create any "understanding" in any mind with respect to my future course; and I have yet to learn how "the Southern delegation" were led to consider me as "pledged" to "neutrality," or as in any sense engaged "to have nothing more to do with Anti-slavery Conventions."

I am still, my dear brother, and hope in God ever to be, a free man; and "as free, but not using my liberty for a cloak of maliciousness," I remain, as ever, your fellow-servani in the kingdom and patience of Jesus Christ.

BARON STOW.

Portland St. Dec. 5th, 1842.

Small Beginning—Important Results.

In 1807 a gentleman gave a poor woman in Western New York, a copy of Doddridge's Rise and Progress. It became the means of her conversion. This induced her to loan it to others, and they too were converted. This led to the formation of a church. This church

the waters-thou shalt find it after many ESTERMED SIR,-The accompanying letters have just been received from our missionary

A pedler sold a religious book. Baxter friends in Burmah. Believing that they will read it and it proved the instrument of his be read with no ordinary interest, I trust they conversion. Doddridge was converted by the will find a place in your valuable paper. Let writings of Baxter—Wilberforce by a work of the Christian women of America become par-Doddridge—Legh Richmond by Wilberforce's Practical View, and thousands by the through every line of these communications, Dairyman's Daughter of Richmond.—The whole fabric of society is interwoven with of slavery is sealed. Let them pray for their such claims of influence. How little do we "poor brethren in bonds" (as Mrs. Wade se touchingly calls the millions who sigh for help in our Southern States) and they will not, they cannot fail to act. May others "go and do likewise." Very respectfully,

The Recorder says that such attempts are know that this is not always the case. Not

was doin speak or wept alon hopeless gone and before I b had mark just as resister, 1 1 even since have I sy of Englan ward in jo ists have approve, a friends o silence w my friend my praye alare, wi times, upo accepting the reas **sionaries** found th leading s large maj ship slav

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the South; her heart is there." And this was the ing for his emancipation. truth. Many felt for the Indian, and much Believe me, yours with esteem and affecwas doing to help him, but no one did I hear tion, speak or pray for the slave, and I prayed and wept alone, and in secret, over his wretched, hopeless condition, and gladly would I have gone and devoted my life to teaching schools among them, or even among the Indians, long before I became acquainted with Mr. Wadebefore I became acquainted with Mr. Wade-had Providence opened the way. But God had marked a different path for me, and I was just as ready to go to Burmah as to the South, or amount the Indians. Thus you see deer or among the Indians. Thus you see, dear sister, I have been an abolitionist in heart, even since I have been a missionary, and inthe weight of their influence to the cause of the weight of their influence to the cause of the weight of their influence to the cause of the weight of their influence to the cause of the weight of their influence to the cause of the weight of their influence to the cause of the weight of their influence to the cause of the weight of their influence to the cause of the weight of their influence to the cause of the weight of their influence to the cause of the weight of their influence to the cause of the weight of their influence to the cause of the weight of their brethren. It is believed that our substitution is the weight of their brethren. It is believed that the pastors will give the weight of their brethren. deed ever since I was converted, and deeply God and truth. HENRY K. GREEN, have I sympathized with the good abolitionists of England as well as those of my dear native country; and the reason I have been so backward in joining any society, is, the abolitionapprove, and being so far separated from the Anti-Slavery Convention, it is not our design to friends of the poor slave, I thought my silence would not exert an influence among my friends unfavorable to the cause, so I attention to principles, "which are most surely have been content to mingle my sympathies, believed among us," and to urge upon you the my prayers, and my tears too, for the poor slave, with yours before the mercy-seat. I have had for some years much feeling at demand. times, upon the subject of the lawfulness of The church of Christ is intended to be the accepting my support, in part, from the ware-grand means of renovating the world. Until quited lavors of my brethren in bonds; but that kingdom which consists in "righteousness, our support from the South, upon such condi-

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for benefiting directly those now groaning in tondage? or any way in which I could better help their cause than by giving for the instruction of the colored people in Canada? Dq you not hope to live to see the day, when we can do for the South, what England is doing for the West India Islands 2 ing for the West India Islands?

han all the apologists for slavery can do, for dured. away the blessed Holy Spirit.

which we are bound to contemplate this imporGardner (Mrs. Abbott) left us. Her friends
sent her every thing upon this subject. About
three years ago I sent money home for the
"Emancipator," but have never received a
single number. We are very happy in our
work here. Those baptized here the present
season, and those now waiting for the ordin season, and those now waiting for the ordinance, number about 50, and 20 more have been baptized at Merqui, besides a good number of slave-holders, who claim their breththe jungles from Burmah Proper, have been the jungles from Burmah Proper

With kindest Christian love to each member of the dear Society to whom I have now pledged my poor prayers and support, believe toiling bot D. B. L. WADE. bondage,

Maulmain, May, 4th, 1842.

the loud and bitter cry of slavery, as it is borne to us from time to time, over the wide ocean, from the distant shores of our beloved though guilty country. The friends of eman-

is on high-your reward is sure, for our these his brothren?"

when the good deacon answered, "No, ask tention. Yet I can never forget, at the throne her if she will go and teach the poor slaves at of grace, the poor slave, or those who are toil-

States.

The undersigned earnestly request the NATHANIEL COLVER,

J. W. PARKER. Committee of the Convention

DEAR BRETHREN .- In addressing you agreene so many things I could not ably to the instructions of the late Worcester mend any "new test." but merely to call your

the reasons for so doing advanced by missionaries here, have been tolerably satisfactory to my mind, until of late, when I have and that to receive such support for us, the would purify others we must ourselves be pure. leading men in our denomination have by a large majority been obliged to agree to fellowship slavery in the church; so that to remain not give them just occasion for such a retort. In the holy example of the church is a powerful ing to this compromise; and further, it seems rebuke of sin; but when, in addition to her exto me merally wrong to accept of money for ample, she exhibits a faithful and persevering nony, the highest results may be anticipated. If, on the contrary, the church have not Can you, my dear sister, suggest any plan cleared herself from any species of iniquity, she

g for the West India Islands?

But there is one subject, my dear sister, the churches in the free States are so connected with the sin of oppression, as to make some with the sin of oppression, as to make some But there is one subject, my dear sister, which has pressed heavily upon my heart; and I have felt relief only by carrying it, as I do the wrongs of my poor brethren in bonds, to the throne of grace; and that is, the unkind and unchristian spirit often manifested by abaye and the spirit of the present age, which even the despotic nations of Europe see with mingled maximum and sorn, allowed, and cherished, and despotic nations of the present age, which even the despotic nations of Europe see with mingled and unchristian spirit often manifested by abaye and despotic nations of the present age, which even the despotic nations of Europe see with mingled and unchristian spirit often manifested by abaye and the spirit of the present age, which even the despotic nations of Europe see with mingled and unchristian spirit often maximum and the spirit of the present age, which even the despotic nations of Europe see with mingled and unchristian spirit often maximum and the spirit of the present age, which even the despotic nations of Europe see with mingled and unchristian spirit often manifested by abayers. olitionists. And I fear that this has grieved and advocated in this vaunted "asylum of the away the Spirit and presence of God from oppressed," and which the disciples of Mahomet many of those who have advocated a cause themselves are now spurning away from them precious in His sight. This I fear far more as an ignominy too grievous to be longer en-

all our hope for the poor slave is in God. It is true we are to "have no fellowship with the unfruitful works of darkness, but rather to protest against this Heaven-daring iniquity, reprove them," but then what compassion, and to intercede with God to avert his deserved what gentleness, what forbearance, what judgments, as the children of Israel were di kindness does the situation of our poor slave- rected "to seek the peace of the city whither holding brethren require from us? Ought they had been carried away captives, and to we not ever to feel for them even as Christ pray unto God for it." But how urgent is our did when he wept over Jerusalem? But I duty as citizens. It is our native land in which cannot now dwell longer on this subject; only this outrage upon humanity prevails, and in the assured of my warmest sympathy with you which it has been perpetrated for so many years. all in this blessed object. I would stand by We see it under its most revolting aspects, peryour side in face of all the opposition and re- mitted by the government itself, of which we er, and by the side of the poor slave too, and plead his cause in the name of Christ before an opposing world. But our God is a prayer learing God, and he will answer in do. proach you have to meet, were it in my pow- constitute a part, and for whose acts we are, an opposing world. But our God is a prayer bearing God, and he will answer in due time; importunate intercession with God, and of solomly "wait on the Lord," and let us be very careful that we do not get excited, and grieve away the blessed Holy Spirit.

Who will say that he has uniformly "done what be could" to loosen the grasp of this giant

Your letter and the reports, &c., were iniquity upon his beloved country? most welcome. I have had no means of in-telligence of this kind until lately, since Miss But, dear brethren, there is another light in

baptized this season, between three and four loudest and most influential advocates of ophundred Karens within the last five months, pression, "not only doing these things, but taking pleasure in them that do them." With With you may like to know that in the little village these churches we have been in full fellowship, there I have been laboring alone, we have holding in our ecclesiastical embrace the extorhad a delightful little revival of Christian tioners who fatten upon the unpaid toil of the feeling, and ten hopefully converted, mostly slave. "The wages of the laborers who have pupils in the schools; and truly I have never been so happy in my work, and so happy in colors during the next been so happy in my work, and so happy in colors during the next between the next of them that have reaped have entered into the ears of the Lord of Hosts," while we, their of them that have reaped have entered into the pressed slave at home, will enable you to cultivate a deeper missionary spirit; so I have nothing to urge upon this point, only that you sociated with the oppressors in religious pray more than ever that we may be Christ-enterprises, we have accepted their annual contributions and praised their generosity, not considering, as we ought, that these were the very wages wrung from the hard hands of their ondmen, nay, often the very bones, and

piedged my poor prayers and support, believe me ever yours in Christ for our brethren in bondage.

D. B. I. WADE. Instead of "working with their hands that they might have to give to him that needeth," To the For. Cor. Secretary of the " Mass. Female Eman- the slaveholders have not been ashamed to devour the bread which others have earned, and My DEAR Miss Ball,-I have read with then to bring the superfluous avails of unremitted deep interest the first report of the Mass. Fe- and unrequited toil, and place them upon the male Emancipation Society, and now write to altar of God. When it has been more converequest the privilege of becoming a Life nient, they have drawn upon their capital, as in the case of that Rev. Dr. and professed shep-Though we live in a dark heathen land, herd of Christ's little flock, who being on where our ears are daily assailed, and our visit to New England, and making a contribuhearts constantly pained, by exhibitions of tion to the Baptist Board of Missions larger moral wretchedness, yet this cannot drown than usual for a minister, remarked "that he though guilty country. The friends of emandoes such an incidental speech imply, and what cipation are engaged in a fearful contest, but is a contest of light with darkness—of justice with oppression; and the final victory is therefore certain.

A system so contrary to the spirit of our blessed Saviour—so fraught with violence and oppression to man for whom he died, must inevitably give way, as the influence of that in the final victory is interested by the final victory is inevitably give way, as the influence of that in the final victory is incompleted by the final victory is a contest of light with darkness—of justice with oppression; and the final victory is the first pure. In the first pure, In the firs pression to man for whom he does not have a second to man for whom he with caresses that is spoiled out of the hand of livering him that is spoiled out of the hand of heavenly spirit becomes more and more pre-tealent,

Go on, my dear sister. Follow the footsteps

| livering him that is sponed out of the name of the spoiler' to become the receivers of the goods which have been wrested from him, and to say to the spoiler, 'let us all have one purse?'

| heavening the Redeemer to of Him who came to "proclaim deliverance Is it, in one word, honoring the Redeemer to to the captive, and the opening of the prison doors to them that are bound." Your record

blessed Saviour will at last welcome you with Instead of dwelling on this foulest stain upon the gracious words—"Iuasmuch as ye have our country and upon the church, most gladly done it unto one of the least of these my would we exclaim, "Tell it not in Gath, pubbrethren, ye have done it unto me." As for lish it not in the streets of Ashkelon; lest the me, my lot is cast among the heathen—duties to them must therefore engross my chief at-

alas! "this thing is not done in a corner." It Also, the slave-holding professor is strengthis known already to the whole world. Every ening himself in his sin, because in our fellow eastern breeze brings to our shore the loud ship his practice has found so much countenance laugh of scorn with which the despots of the and his conscience so much relief; and the earth deride our national hypocrisy. The pope whole race of oppressors fear nothing so much himself has issued a bull against slavery. And as that enlightened public sentiment which they how do the infidels in the midst of us exult in well know the church has it in her power to their exposure of Bible men who are deliberately trampling under foot their brethren whom
they pretend to regard as immortal, and whom
they are taught by their professedly inspired n the image of God!

Nothing then remains for us, but to "clear will not sleep forever!" urselves" from all participation in the sin. It was an ordinance in ancient Israel, that, if one were found slain, lying in the field, and if it were not known who had slain him, the clders of the city next unto the slain man should wash their hands in public and say, "Our hands have not shed this blood, neither have our eyes seen it." If such was the requisite measure when only suspicion might arise unfavorable to the citizens in proximity to the dead body, much more does it become us, who, though without sufficient consideration of what we were doing, have been so closely connected with the sin in question, publicly to disclaim all intended participation in it. We owe it to the dignity of immortal man who has been so grievously wronged. We owe it to the churches of Christ, whose glory has been so tarnished by their seeming connivance at the outrage; for after so much intercourse and communion, in various ways, with slaveholding Christians, we shall justly be regarded as partakers of their sins if we do not by some positive act endeavor to correct the injurious misapprehension.

Again, we cannot fully exempt ourselves from blame unless we loudly protest against this sin in our brethren of the South. "Thou shalt in any wise rebuke thy neighbor and not suffer sin upon him." Has our former silence and conduct led the oppressor to regard us as "sound upon the subject," to use his own exulting language? then let us at length speak of darkness, but rather reprove them." If American slavery is not a work of darkness, and worthy of reproof, we would ask what if one were found slain, lying in the field, and if it were not known who had slain him, the

"Have no fellowship with the unfruitful works of darkness, but rather reprove them." If American slavery is not a work of darkness, and worthy of reproof, we would ask what crime is sufficiently aggravated to deserve it? or sufficiently aggravated to deserve it? discover in it a punishable offence, were he to not only of all his goods, but also of the man himself. Is adultery? But that crime is claimed by our Southern heathern. himself. Is adultery? But that crime is claimed by our Southern brethren as an indulgence essential to the institution of slavery. The seventh solemn conclave by Baptist churches and asso-

Is "merchandize of slaves and souls of men?" This, too, is indispensable. Slavery could not students connected with the Worcester High exist without it. It is the life-blood of the sysem. What are chattels worth, if they are not to be bought and sold? In one word, what mmandment of the second table is not abroated wherever slavery prevails? And does the system regard with more reverence the first table? Does it not rob God of the service the church upon this great subject, he church upon this great subject, which the church upon this great subject, which the church upon this great subject, and the church upon this great subject, and the church upon this great subject, and the church upon this great subject is the church upon this great subject is the church upon this great subject. mortal creatures? Its language is, This man is nine, and he shall save me; and since to be submine, and he shall save me; and since to be submissive he must be ignorant of his rights and the claims of his Maker, I will extinguish the moral attributes of his soul. He shall not look into the book of God, and if perchance his irrointo the book of God, and if perchance his irre-Article 1st. This Society shall be called, The Boardman Society of Missionary Inquiry.

Article 1st. This Society shall be called, The Boardman Society of Missionary Inquiry.

Article 9th. It shall be the duty of the Board to assign to different members of the Society the different missionary stations throughout the world—and it shall be the duty of such members, to report the most tent slave-holding editor, "He that chooses to the same parts, the law of slavery. In the words of a consistent slave-holding editor, "He that chooses to the same parts, the law of slavery. In the words of a consistent slave holding editor, "He that chooses to the same parts, the law of slavery. In the words of a consistent slaver holding editor, "He that chooses to the same parts, the law of slavery. In the words of a consistent slaver holding editor, "He that chooses to the same parts, the law of slavery. In the words of a consistent slaver holding editor, "He that chooses to the same parts, the law of slavery is the same parts, the law of slavery is the same parts, the law of slavery is the same parts, the law of slavery. In the same parts, the law of slavery is the same parts, the same parts, the law of slavery is the same parts, the same parts, the same parts are the same parts, the same parts are the same parts are the same parts are the same parts are the same parts. The same parts are the sam tent slave-holding editor, "He that chooses to make slaves Christians, let him give them their harders are slaves to make slaves Christians, let him give them their harders are slaves to make slaves Christians, let him give them their harders are slaves. Article 11th. The funds of the Society shall liberty. What will be the consequence when to that class of men is given the title of beloved better which cause of missions. rethren, which actually is done! Assembling great British moralist, "To omit for a year or for a day the most efficacious method of advancing Christianity, in compliance with any purpose that terminates on this side of the grave, is a crime of which I know not that the world has yet had an example, except in the practice of the planters of America, a race of men which I suppose no other man wishes to resemble."

of missionary labors, and an investigation into the past history of missions, throughout the world. A minor object is, to assist by our contributions, although small, in proclaiming the love of Christ to every creature. We have about 30 subscribers for the Macedonian. I have been requested by the Board, to forward the fact of the formation of this Society to

church require that we withdraw the hand of fellowship from those who persist in the practice of iniquity. Let us consider the comp datory words of the apostle Paul to the church of Corinth. His stern rebuke for their retain. ing an offender in fellowship, had produced the proper effect. It had occasioned sorrow, but sort." "What carefulness it wrought in you, of the sin, and, besides, would have neglected the means appointed by God for the restoration of the offender. If the sin of oppression should nion of the church in the ordinance of the mission into the pulpit, and should exclude from ing prospects. mony against it. And should not the question consequence of salutary discipline towards the lessons given are such as a thorough, peroppressors of men, but if a remedy of the evil severing scholar will use to great advantage. possible, it will be found in the faithful declaration and practice of the truth.

oracles to look upon as created, like themselves, on this subject, "I tremble for my country when I remember that God is just, and that his justice

For the Christian Reflec Baptist Church, Freeport, Me.

do so.

Resolved, That the above be entered upon

Worcester Co. High School. Worcester, Nov. 21, 1842.

MR. GRAVES,-Dear Sir,-A missionary Soci-School, the object of which, is stated in following Preamble, and articles of the Constitution: Whereas, our Lord and Saviour has especially enjoined upon his disciples, to "go into all the world, and preach the gospel to to been so little aroused-we, students of the W. C. High School, wishing that our minds may

Article 1st. This Society shall be called, The

brethren, which actually is done! Assembling negroes in places of worship gives a momentary feeling of independence both of thinking and acting, and by frequent meetings of this kind, a spirit of remark is generated; neither of which are sensations at all proper to be excited in the minds of slaves." Well was it said by the great British moralist, "To omit for a year or for a day the most efficacious method of ad-The express object of the Society, as

Lastly, the laws of the Great Head of the

Respectfully, Yours, &c., A. F. SPALDING, Cor. Sec.

For the Christian Reflector. Installation.

Installed on the 19th of October, pastor of oper effect. It had occasioned sorrow, but rejoiced that they "sorrowed after a godly William H. Taylor. Simeon Eldridge was at the sort." "What carefulness it wrought in you, yea what clearing of yourselves, yea, what indignation was what for we what clearing of the Scriptures, dignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." Had they refused to adopt decisive action in the case, instead of lackson. The singing and the other exercises were attended to in a manner that left the most salutary impression upon the audience.

Brother Taylor has been connected with the Christian denomination until within about one of the offender. If the sin of oppression should debar those who practise it from the communion of the church is the order of the order of the order of the order of the church is the order of the or nion of the church in the ordinance of the Lord's supper, it should, of course, forbid admission into the puloit and should exclude a lord and has entered upon his labors with encourag-

CHRISTIAN REVIEW .- The December num be solemnly pondered whether we can consistently touch the price of blood "which they literary intelligence and notices, and contains bring to our mission treasury, or recognize them as suitable fellow-laborers in the cause of human salvation?" Alas, that our uniform and consistent testimony for God and truth should consistent testimony for God and truth should have been so long delayed! It might, before this, have delivered our deluded brethren, and, indeed the nation itself, from this snare of the devil. True wisdom only is kind, and that is "first pure." It prefers purity to peace, nay, it repudiates peace if not founded in purity. In trepudiates peace if not founded in purity. In the consideration it often resembles "a sword."

Life, or Practical Ethics. The themes are maker. It slays that it may make alive. A written. The translation from Niebuhr is temporary dissatisfaction may be expected as the well worthy the perusal of students. The

AMERICAN ECLECTIC.—This popular peri-Let us, then, dear brethren, arouse ourselves odical is to be united with "Littell's Muse action. Let us act for our brethren in bonds, and to be issued in monthly numbers of 144 for their infatuated oppressors, for the church of God. What we do should be done quickly.

The publishers say it will afford about four The enemies of the Bible are making our in-difference, and, in some instances, our vindica-in the Eclectic. It will contain selections

Colored Mariners in S. Carolina.

The Atlas of this city concluded on Friday in the country. ast the publication of a long correspondence between the British Government and our own, touching those South Carolina laws which papers abound with expressions of indignaimpose restrictions upon colored mariners, tion relative to the defeat of the slave-holder. The Hon. J. Q. Adams offered a resolution in Gray, in his late visit to Boston. Just as we February last, in the House of Representatives, are going to press, we learn that a great calling upon the President for this correspondence. The laws referred to require the imcalled, signed by the Mayor and others; and ishes the opinion of Judge Johnson, himself deliver up the person of Latimer is expected. South Carolinian, declaring, in writing, that those laws are unconstitutional. These docments, with certain passing events, call forth from the editors the following remarks. forth from the entors the total three sign of the times, with the constitute another sign of the times, with that we give our readers Gov. Seward's reasons for pardoning Col. Webb. It appears that he

Great excitement prevails in some parts of the

commence at 7 o'clock. Rev. Mr. Turnbull. the pastor, will preach the sermon.

of the Colporteur system which we have noticed in another column. The Rev. Mr. Cook, of the American Tract Society, gave a statement of the plans proposed, with the reasons for their adoption. Most of the Baptist pastors of the city were present, and participated in the exercises of the meeting. Dr. Sharp remarked that he had carefully observed the course pursued by the Am. Tract Society from the commencement—that its managers had adhered to the broad principle they adopted in the outset, and their course had his hearty approval. We were glad to hear this. All evangelical Christians should cordially unite to repel the inroads of infidelity and papacy, and we rejoice that they may.

ABDUCTION SOCIETIES.—The Lynchburg Virginia, speak sin very strong terms of the conduct of the Abditionists of the North, and thur endorses the fiendish proposition of another of our Christian readers. The facts and considerations contained in it are painful, and to many may be unwelcome—but the enlightened conscience will attest to their important the conscience will attent to their important the conscience will be considered the conscience will be considered to the constitution of the constitution o

press of this city. The work of revision and being able to state is still advancing in our city.

There are now over fifty organized temperance tleman eminently qualified for the undertaking.

There are now over fifty organized temperance societies in our city which hold regular meetings once a week or oftener, and every week num-

excludes our usual variety.

Mr. JOHN HUMPBREY, son of President Mr. John Humphrey, son of President Humphrey, was ordained pastor of the Winthop Church, Charlestown, on the 30th ult.

We are glad to see that his father, in preaching on the office of a bishop, maintained the doctrine that every ordained pastor is a bishop doctrine that every ordained pastor is a bishop also that his office is a work—not a sine—also that his office is a work—not a

doctrine that every ordained pastor is a bishop
—also that his office is a work—not a sinecure—alaborious and responsible work.

If The ladies of the Female Emancipation
Society solicit attention to their annual fair.
All articles designed for it should be forwarded immediately. It is said that their fairs are conducted in a manner not objectionable.

"BIBLE BAPTISM"—SPLENDID ENGRATING.—Mr. C. A. Wakefield, 56 Cornhill, has just issued one of the handsomest engravings we ever saw. It embraces all the texts which illustrate the subject of baptism, and is in itself exceedingly characteristics. The scenery is magnificent—the whole design admirable. It is afforded at a moderate price, and cannot fail to the boat.

In the scenery of the Mass F. E. Society.

Mass. F. E. Society.

AT a special meeting of the Mass Female Emancipation for evenge!

Boz's "Notes" must have already attained a circulation of nearly or quite one hundred direct and circulation of nearly or quite one hundred direct powers and that copies in this country, though they have been acarely a fortnight out of press, will count of press, and that their fairs are conducted in a manner not objectionable.

The Boston Atlas says that a burleaque on Dickens's Notes on America, entitled "English near the scene of the masses of the scene of

have a very extensive circulation. It should adorn the walls of every Baptist man's parlor

orisonment of foreign black seamen at the that a demand from the Governor of Virginia ort of Charleston. The Atlas also pub- upon the the Governor of Massachusetts, to

General Intelligence

is not solely responsible for what he has done.

rights of colored men.

Great excitement prevails in some parts of the South, on account of the Abolition movements in the non-alsveholding States, and the difficulties which have attended the attempts which they have made to secure their constitutional right to recover fugitive slaves. In some cases, undoubtedly, the measures of the ultra-abolitionists have been unjustifiably violent—but let not the South suppose that the ground they stand upon is impregnable. They have been guilty of manifest violations of the letter and spirit of the Constitution—and it may well be doubted whether they have not forfeited their right to the arrest of their fugitive slaves in the free States, by their violation of another provision, which was its avowed equivalent.

The Constitution of the United States provides that the citizens of each shall be entitled to all the privileges and immunities of citizens in the several States. The free colored citizens in the several States. The free colored citizens while there, he has a foll guarantee, from the Constitution of the United States, that he shall enjoy all the privileges and immunities of the Constitution of the United States, that he shall enjoy all the privileges and immunities of the Constitution of the United States, that he shall enjoy all the privileges and immunities of the Constitution of the United States, that he shall enjoy all the privileges and immunities of the Constitution of the United States, that he shall enjoy all the privileges and immunities of the Constitutions, and rendering it a mere nullity.

Societies of Missionary Inquirk—These societies are frequently connected with our seminaries of learning, and wherever organized, indicate a good spirit among the students. Like other missionary organizations, they recognize the peculiar principle of the constitutions of the case of the state of the s our seminaries of learning, and wherever organized, indicate a good spirit among the students. Like other missionary organizations, they recognize the peculiar principle of the gospel, that our neighbor is he whom we can benefit. They make the most distant, rude, and degraded man on earth our brother. An account of a new organization of this kind, in connection with the Worcester High School, will be found in another column. We like its name, "Boardman." May the spirit of that lovely missionary be infused into the hearts of all who shall connect themselves with it.

The Harvard (formerly Boylston) Street Baptist Church bave completed their new Voice of Verront on Slavery. The

Baptist Church have completed their new VOICE OF VERMONT ON SLAVERY. The meeting-house, at the corner of Harvard of the Green Mountain State on the subject of icated by appropriate religious services on slavery, were lately adopted unanimously by Thursday evening of this week. Services to both branches of the Legislature: Resolved, By the Senate and House of Rep-

the pastor, will preach the sermon.

(F) The new Meeting House erected by the First Baptist Church and Society in Pawtucket, R. I. will be dedicated Wednesday, Dec. 14th. Services to commence at 10 o'clock, A. M.

(F) A large and very interesting meeting was held last Sabbath evening at Federal Street Baptist Meeting-house, on the subject of the Colporteur system which we have noticed in another column. The Rev. Mr. to be removed from that District of Columbia, and in the Territories of the United States, and that if Congress refuse to abolish slavery in the District of Columbia, the District of Columbia and District of Columbia, the

sentatives in Congress.

ance, and those who desire to know the truth Reporter is not without good reason, to witnand walk in it, will neither avoid nor repel them.

(For the abduction of all such men as Gerrit Smith, and their transportation to the South, there to be dealt with, not by the mob, according to the Lynch code, but by the law of the land, which, for similar acts, perpetrated by has been recently published in London, is about to be issued in an abridged form from a penitentiary the most suitable abode. THE TEMPERANCE CAUSE-We rejoice in

ing.

The Ladies Companion for December contains an engraving of one of the most beautiful spots in New Haven. The Boston Miscellany for December has a splendid engraving of Boston Common. This deservedly popular periodical is to be edited next year by H. T. Tuckerman.

Books.—The publishers are loading our table with new books, and the times are crowding us with important matter. Notices and news lie about us in heaps, but the compositors cry out—" the paper is full—we can't set up any more, and there's an end of it."

Compelled to submit, we comfort ourselves

Societies in our city which hold regular meetings once a week or oftener, and every week numbers its accessions to their ranks by scores if not by hundreds. The interest in the cause is not plantage in a content and in many by hundreds. The interest in the cause is not plantage in a content, and in many cases stronger than ever. Some of the apostles of temperance attend meetings nearly every night, and the various stated temperance meetings in our city which hold regular meetings once a week or oftener, and every week numbers its accessions to their ranks by scores if not by hundreds. The interest in the cause is not plantage in a content, and it was a fair chance of real every week numbers its accessions to their ranks by scores if not plantage in a case stronger than ever. Some of the apostles of temperance meetings in our city which hold regular meetings once a week or oftener, and every week numbers its accessions to their ranks by scores if not by hundreds. The interest in the cause is accessions to their ranks by scores if not by hundreds. The interest in the cause is accessions to their ranks by scores if not by hundreds. The interest in the cause is accessions to their ranks by scores if not by hundreds. The interest in the cause is accessions to their ranks by scores if not by hundreds. The interest in the cause is accessions to their and in many cases stronger than ever. Some of the apostles of temperance meetings nearly every night, and the v

Compelled to submit, we comfort ourselves with the resolution to gather up the fragments, next week, at all hazards. The "Address," in another column, came in at a late hour, and excludes our usual variety.

FIRE AT PITTSTIELD.—We learn from the Springfield Gazette that the Parsonage House, occupied by Rev. John Todd, in Pittsfield, took from the morning of the 27th ult., and was burnt to the ground. Most of the furniture, libraries, &c., were saved, but a large part of his number agreement consisting of unpublished. his valuable papers, consisting of unpublished works, sermons, &c., were destroyed.

A special session of the Supreme Court is to be held at Springfield on the 20th of December, for the trial of Benj. B. Belcher, charged with the murder of Lewis Howe.

The Berkshire Railroad is now completed to its junction with the Western Railroad; and cars run from Bridgepert to Albany.

About seventy new buildings have been erected at New Haven the past season. This speaks well for that beautiful city.

The N. Y. Journal of Commerce says Rhede Island is full of Banks, and some of them are kept in such meagre places as to make no little sport. Yet that State has the singular honor of not having had a bank failure in all the great revulsion which commenced in 1837.

A Joint Stock Company for the manufacture A Joint Stock Company for the manufacture of bread has been formed at Halifax! The object is to help the laboring poor, and the capital consists of shares of £5, no one person being allowed to hold more than one. The flour is to be purchased at the cheapest possible rate for cash, and sold so low as te pay actual expenses, and allow a moderate dividend upon the capital invested.

Travellers may now leave Portland in the morning, dine and do business in Boston and be in New York, a distance of 325 miles, the next morning before breakfast, in 22 hours.

The Hon. Mr. Wadsworth, of Genessee, N. Y., lately expended \$10,000 in the purchase of eleven thousand copies of a book entitled "The School," for the purpose of presenting a copy to each School District in the State of New York.

Marriages.

In Charlestown, by Rev. H. K. Green, Mr. George Tolk to Miss Hannah Maria Harrington, both of Charlest win, by Bellingham, 24th inst, by Rev. N. G. Levell, Mr. Ethar Whitney to Miss Julia A. L. Bowworth, both of R. Mr. Levi P. Coburn of Honkinton, to Miss Mary Ana Datling, daughter of Mr. Jefferson Barring, of B. In Cambridgeport, by Rev. Mr. Parker, Mr. Henjamin K. Barnes to Miss Amanda Jewell, both of Boston. In Malden, Mr. Wiltiam P. Locke to Miss Mary F. Burnham, both of Brattee.

In Springfield, E. D. Beach, Seq. Editor of the Post of that town, to Olive Clarissa, daughter of Mr. Asahal Hubbard.

Deaths.

In this city, Nov. 28th, George Henry, only son of George and Mary Fraser, aged 3 years and six months. Be Wist Clutton Fowley, vonnest too of the late Henry Fowle, 17. Mary Clark, widow of Thomas Haviand, and daughter of the late George Clark, 28. At Charlestown, 38th ult., Mr. Andrew B. Shuis, 47; At Westfeld, 38th ult., Mrs. Eunice Sacket, 94. At Hawley, 16th ult., Mrs. Etephen Damon, 86, a revolu-lionary penisoner. ionary pensioner.

At Pittsfield, 17th ult., Frances Sedgwick daughter of Ion. Jonathan Allen, 24.

Notices.

TOP The Ministers' Meeting of Fitchburg and vicinity, will hold its next session in South Gardenre, at the house of Mr. Walter Greenwood, on the 3d Monday of December next, at 3, P. M. In connection with the above, will be held also, a series of religious meetings at the Baptist meeting-house in said place.

CARD.

The subscriber would take this opportunity gratefully is acknowledge, in behalf of the First Baptist Church and Society in Medford, the sasistance which has been tindly afforded them, by churcher, and individuals in this vicinity, in building a convenient place of worship for their use. Extramo Fairmas:—By this direction of your benevier, you have rendered timely assistance to a feeble and and essential service to the cause of our common Master, who were regards kind attention to his disciples, and the his cause, as if directed to hisself in person.

Genome W. Beswerzie,

Fastor of the let Bap, Church and Society in Medford.

Advertisements.

THE SHEET ANCHOR. V. CHARLES W. DENISON, EDITOR.



ON the first Saturnay of Jacoury, 1843, will be issued the first number of a periodical hearing the above title, should sufficient encouragement be received.

1. It will aim to awaken a more general and a deeper feeling for the brave and generous sailor, by showing the number, character and facilities of his class.

2. It will advocate the increase of good Sattor Boars-ince Houses.

9. It will advocate the increase of good Saton Bears.

3. It will urge the claims of the cause of Tangasars.

4. It will present a variety of miscellaneous marine ischiliterate, facts the total process of the cause of the caus

er, post paid.
J. HOWE, Publisher, No. 30, Merchants Ress.
Dec. 7.

A New Article.

WATER PROOF FELT BOOTS AND SHOES. Just introduced from the Woburn Manufacturing Company, and superior to anything before used for comfort, economy and beauty. They are intended to take the placed the common Rubbers and are warranted to first under the purpose for which they are recommended. Will be sold at very low prices at wholesals or retail by Oct. V&R AYRES, NO. 192 Tremont Street.

But 2.

John Q. Adams on Temperance. A DDRESS to the Norfolk County Temperance Society at their meeting at Quincy, 29th of September, 1844, by John Quincy Adams. Published by GOULD, KENDALL & LINCOLN, Dec. 7. 59 Washington St.

Ladies' Fur & Gentlemen's Hat, Cap & Glove store 165, Washington St. 165.

N. P. KEMP would respectfully inform the readers of this paper that he has now on hand a good assertment of LADIES' FURS, manufactured expressly for the Retail CAPS, GLOVES, STOKES, HDERS, CERVATE, NUS-FENDERS, DICKEYS, Etc. of various qualities and prices. As none of his goods were bought at auction, but selected expressly for retail, he feels the most perfect confidence in warranting them to give the best satisfaction to his customers.

N. P. KEMP, 450 Washington PC. 160m.

George P. Daniels, HAVING purchased of Mr. John S. Hammond ble

BOOKS AND STATIONERY, has again engaged in the Bookselling business. He will be happy to wait upon his former castemers and the public generally at the store recently occupied by Mr Hammond, corner of Fouth Main and College streets, where a good assortment of Theological, Religious, Classical, Miscellaneous and School Books, and Stationery, will at all times be kept for sale on the most favorable issues. Providence, Oct. 30th, 1842.

Mass. F. E. Society.

ld not like diate reply

Julia, late of Philadelphia.

BY HENRY B. TAPPAN. Many ties were rudely broken, Ties which kept thy spirit here, When the solemn fiat spoken Called thee hence to yonder sphere; Rendered now is Love's last token. Shed for thee its tribute tear.

Thoughtless, we (too much presuming On thine earthly house of clay, When we saw thee, sweetly blo In the flower of girlhood's day, And a holy trust assuming

That should keep thy heavenward way.)

Knew not-while thus fondly deeming Thy young life a charmed thing, With the smile of Heaven, beaming On its bright and joyous spring-That our hope, when firmest seeming, Would the earlier take its wing. But, though mourning kindred bore thee To the "dark and narrow tomb," Yet the Saviour, who before thee, Deep hath lain within its gloom From its thraldom will restore thee,

Radiant with immortal bloom. Peace be to thee! calmly sleeping On the green earth's quiet breast. Cease, ye stricken ones, your weeping; While beneath her ashes rest,

Upward, is the spirit keeping Holy commune with the blest

Anger.

Almost every child whose parent takes a newspaper, has heard of John C. Colt. and of the dreadful murder he committed. several months ago. They have heard. also, that the murder was done in a fit of anger and passion; and perhaps some one has already told them how wrong it is, in any one, to give way to bad and angry feelings; but a word more about it, in the Children's Department, may not be out of place.

The awful deed appears to have been done very suddenly-perhaps Colt did not think of it an hour beforehand-but being a very passionate man, and easily irritated, never striving to govern his feelings, when he was offended, he seems to have had no control over his angerand in a moment the poor bleeding victim of his ungoverned passion lies cold and senseless at his feet.

Now think of Cain, the first murderer. and imagine him standing by the side of his dead brother, whom his own hand had slain. In a fit of jealousy and anger he had lifted his hand against his brother's life-the blow fell, and he was a murderer. What must his feelings have been, as he saw him stretched upon the ground? His own brother!-awful. dreadful must have been the thought, "I have slain my brother!" Oh, Cain, "What hast thou done?"

There is no one who would like to stand in the places of these murderers; and yet the Bible speaks very plainly to some who are in the habit of getting angry with those who offend them. Hear what it says: "Whosoever hateth his brother, is a murderer." What awful words. Not only whosoever killeth, but whosoever hateth his brother is a mur-We learn, then, from all this, that it is

very wrong to get angry, to give way to bad and unkind feelings towards our neighbor. If he does wrong and illtreats you, that is no reason why you should do wrong. Many an unkind thought has led to an unkind act. Actions show the feelings of the heart-so from thoughts to words, from words to blows, and from blows to death, as in the case of Cain, "who was of that wicked one, and slew his brother." "He that hates his brother is in darkness." "Where envy and strife is, there is confusion and every evil work."

I hope my young readers will take warning from such dreadful accounts of fightings and murders as they are daily reading and hearing of, and that they will try to govern their passions, and learn to bear even abuse and ill treatment, with patience and meekness, as did the blessed Saviour when he was on earth .- Chris. Intel.

School Associations.

An awful responsibility rests upon Christian parents for throwing their children into schools where their souls are neglected or ruined. Thomas Scott said he attributed the welfare of his children to seeking for them in the first place Jesus Christ and him crucified. What right have Christians to place their children under the tuition of infidels, skeptics, or nothingarians? "Take this child and bring it up for me," is the sentiment of the Bible, and professors of religion covenant to train up their children for God. And what right have Christian parents to commit their sons and daughters even to professed Christians who neglect, or negligently perform, the duty of educating their scholars as moral and accountable beings? Think of these things, parents; and prefer the salvation of your offspring to all the fashion, accomplishments, and knowledge in the world, unsanctified by Christianity.

Interesting Incident.

The Philadelphia Ledger reports the following affecting incident, which was witnessed at the meeting of the Delavan Temperance Society in Cherry street, last Saturday evening:

Levin, Esq., were the principal speakers are on the right track, or in pursuit of a work, and had spare time, but she did not of the evening, and seldom have those gentlemen delighted an audience with such powerful and eloquent addresses. The hall was most densely crowded, and the street in front filled with anxious every path, and they must be met and missteps were taken; after the hope of ultimate sucmade every kettle was properly adjusted

listeners. While Mr. Chambers was cess must be abandoned. A poor man, speaking, a man, who had been occupy- with a tribe of children, finding work ing a seat in a distant part of the room, hard to get, and hard when it is got, arose with a little boy in his arms scarce sometimes will almost despair; every six years old, and came forward to the thing will seem to be against him, but let speaker's stand: all gave way for him. him not be cast down, let him 'row on,' He placed his child on the stand; and and by-and-by matters will very likely while the tears were running fast down grow brighter. As with the poor man, his cheeks, with his trembling accents so with all men. Head winds are to be addressed the speakers: "My little boy expected; contrary currents will come; said to me, 'Father, don't drink any more!' the tide does not always run with us, but Gentlemen, I have taken my LAST DRINK." never mind, 'row on;' pull the harder, The effect produced upon the audience till the oars bend again, and victory will beggars all description. The speakers, with the whole audience, were bathed in Those who have risen from obscurity to tears; and such were the good effects of eminence-those who from being poor this example, that seventeen others came have become rich-those who, born in forward and signed the pledge. Mr. the midst of ignorance, have forced their Chambers, with tears streaming down his way among the learned—those who have face, caught the boy in his arms, ex- made themselves, and made themselves claiming, "Well may we say that the well, have generally been those who ungrave of Alcohol has been dug by this derstood the importance of 'rowing on.' little boy!" At the meeting held at the 'Faint heart-never won a fair lady,' nor hall on the Saturday night previous, any thing else .- Newburyport Herald. hirty-five names were obtained to the pledge, one of whom was a tavern-keeper The Society is destined to work a great moral reformation in its neighborhood."

The Wife.

"She flung her white arms around him-thou art that this poor heart can cling to." I could have stemmed misfortune's tide, And borne the rich one's sneer, Have braved the haughty glance of pride, Nor shed a single tear.

I could have smiled on every blow From life's full quiver thrown, While I might gaze on thee, and know

I could—I think I could have brooked E'en for a time, that thou Upon my fading face had looked With less of love than now;

For then, I should at least have felt The sweet hope still my own, To win thee back, and whilst thou dwelt On earth, not been alone.

But thus to see, from day to day, Thy brightening eye and cheek, And watch thy life sands waste away Unnumbered, slowly, meek ;-

To meet thy smile of tenderness, And catch the feeble tone Of kindness ever breathed to bless, And feel, I'll be alone.

To mark thy strength each hour decay, And yet thy hopes grow stronger, As filled with heaven-ward trust, they say, "Earth may not claim thee longer;"-

Nay, dearest! 'tis too much-this heart Must break when thou art gone; It must not be, we may not part, I could not live alone;

Miscellany.

History of this Century.

It has been justly observed that the inti-slavery enterprise, in this and other ands, will constitute the prominent theme, the history of the present century. Every man is living for history. The age is inscribing its own image upon the age of history, to be held up to the gaze of the nations in all coming time. The position of the religious and political presses, of the churches and the ministry, religious denominations and political handle. parties, in respect to the great antislavery struggle, are to be indelibly fore you speak. ecorded in history.

How then will it appear in 1942, to the nhabitants of that period, that one century before there were in this land 2,500,000 most abject and ruined slares; fers much from the unfair dealings of its been exerting their mightiest power for may be enumerated. The following huten years for their liberation, the chief morous but satirical notice is in point. political parties still maintained their base and servile alliance with the system; recent paper, reminded a friend to call that the Christianity of the country held and tell us of a loss he met with a few it generally in unqualified fellowship; days since by the bankruptcy of a prothat religious presses, the great propor-tion of pulpits and Christian churches, of Day and Martin had his only change were dumb, or hostile to the cause of pair of snow trackers in possession, for liberty; that it was published in other the purpose of "gibin on 'em de reel countries, and uncontroverted, that the shine;" but as they did not appear at his of American slavery," and that the reli- on the yesterday's dull pair and found his gious sects constituted the greatest ob- way to the shop of Cuffee Brush, which stacle to emancipation? How will all was fast as a door nail could make it. this appear then? And should another Cuff, however, showed the dark of his Voltaire arise, what use would he make countenance through a broken pane, and of such historical facts against the Chris- said, tian religion?

Apologists will be dead then.

Liberty Standard.

Row on. 'For the first five years of my profesional life,' once said a gentleman to us, 'I had to row against wind and steam and failed for?" tide.' And what did you do? was our question. 'Do,' replied he, 'do, why I rowed on, to be sure.' And so he did row on, and to a good purpose to, until he came to the open sea, took favorable breezes, and you'll do well enough.' and brought his voyage to a most successful termination, leaving behind him a most enviable reputation of worth and wisdom-impressing the mark of his of fifty cent on de dollar." strong mind and excellent character, deep and clear on the community in which he lived; and obtaining an immortality worth more than a monarch's

Good Advice.

Many persons are continually complaining that they are so hurried that it is impossible to complete any thing. They are therefore of that number who make "much ado about nothing." Perhaps attention to the following business prescription may relieve such from a sore malady. Undertake no labor unless you feel persuaded at the time that you shail, with God's blessing, be able to accomplish it; set about it immediately, if possible; defer it not until another day, if you can save or redeem sufficient time to perform the duty; and if necessarily put off, let no pleasure, or new labor, intervene previous to its conscientious performance. Waste no time in sleep, at the table, in recreation, in writing, at any time; much less if you have unfinished business, remembering that the night of death is at hand when no man can work. These hurried individuals would perform as much again for their families, for their fellow-men, and for their Saviour, if they would economize time. To be methodical, practise self-denial, and finish business on hand before undertaking new engagements.

The Rules of Life.

The following rules for practical life were given by Mr. Jefferson, in a letter of advice to his namesake, Thomas Jefferson Smith, in 1811:-

1. Never put off till to-morrow what can be done to-day.

2. Never trouble others to do what you can do yourself. 3. Never spend your money before

you have it. 4. Never buy what you do not want, because it is cheap. 5. Pride costs us much hunger, thirst,

and cold. 6. We never repent of eating too little. 7. Nothing is troublesome that we do

willingly. 8. How much pain those evils cost us which never happened!

9. Take things always by their smooth 10. When angry, always count ten be-

The Christian religion no doubt sufand that after eloquence and truth had professors. Among these, bankruptcies

Bankrupt Dividend.

The anecdote of a barber's failure in a 'American churches were the bulwarks door in due time in the morning, he put

> "Good mornin' Massa." "Open the door, Cuff."

"Oh massa, I berry sorry I can't admit

your honor." "Can't, why not?"

"Why, I met misfortune, and been 'bliged to turn bankrup." "Ah, that's bad, how much have you

"Thirteen dollar sebenty-one cent, Massa." "Well, hand out my boots, Cuff, make

an honest settlement with your creditors.

"Here one, Massa." "Hand along the other." "Oh, no, Massa, I only pays dibidend

Smartness and Order.

Mr. Bourne humorously illustrated the crown, in the respectful memory of thou- advantages of method and order by sands. His remark deserves to be re- giving an account of some domestics membered as a motto. The great busi- of his hiring. He once hired a very smart ness of all is to 'row on' with unflinching girl; she was ever on the go from early courage and perseverance. All trades dawn to bed time. After a few years and professions have their difficulties, the girl, as girls will, found a husband, and almost every individual meets with and quitted earning wages; and Mr. B. discouragements-the only way, there- was obliged to hire another. But she fore, to go ahead is to 'row on.' Deci- was so methodical and apparently so slow, sion of character-determination of will- his wife was of the opinion she did not "Rev. John Chambers and Lewis C. the resolution to press on, when sure we earn her wages. True she did all the good and honorable end-this is the se- seem to be doing much. He one day cret of living, so as to come out at last watched her progress and found that every sase and sound. There are 'lions' in movement was like clock work,-no

and every dish was ready at the proper

time. The table was set while dinner was cooking-every thing had its place, and there was not a lacking article at dinner. There was no blustering and hurrying and fretting and skipping to show out activity; but every thing was quietly performed in order and in sea-

doing business, Mr. B. and his wife were and sprightly, intermingled with facts, both of the opinion that this was the nost valuable help he had hired. This led him to see how some farmers lost time.

They would hurry to a distant field and soon find they had left some important tool behind—a boy must be sent back for it, and the men must sit and wait.

The Infant Dead.

Happy infant! early blest! Sleeping on thy Saviour's breast; Pains are ended-tears are dry-O, how blessed thus to die! Though we mourn, we would not bring Sorrow to thy cherub wing, And to earth release again Sister of an angel train: Bowing low we kiss the rod-'Twas in kindness sent by God.

"Christian Index."

The paper bearing the above name shall be the husband of one woman. omes to us this week containing notice of a sale of some fifteen souls, for whom exceed the males. This proves that Christ died. What is the difference between birth and twenty, the mortality between selling Christ, or those for whom among the boys has been much greater he yielded up his life on the cross? If than that among the girls. the paper publishes such matter, would 3. From twenty to forty, the men Judasism Index?

A Christian Index points to the golden mortality among women. ule, viz.; Love to God with all the heart, 4. From forty to seventy, the differpieces of silver. We leave the matter to the least to women. he reflection of our readers, suggesting 5. From seventy onwards, the women

Amusing.-The Edgefield (S. C.) Advertiser says that Francis Wayland, D. D. is the most prominent candidate for President of South Carolina College, but it objects to the appointment, on the ground that his work entitled "Moral Science," possesses too much of the doc-

Baptist Missions to the Indians. These missions are located as follows:

Among the Ojibwas, at Sault de St. Marie Church members 17; scholars 50, including 1; boarding scholars ; and at Michipicoton, on the northeast shore of Lake Superior, church memers 30. Added last year by baptism 8.

30 ; scholars 60.

Shawanoes, church members 23. 22. Added last year 6.

Delawares. Church members 34. Added last year 10. Boarding scholars from 10 to 14. Cherokees, Churches 5. Church members more than 1000. The interest in education is

strong and on the increase.

Creeks. No white missionary labors with the Creeks at present, but through the influence of native converts the gospel seems to be

naking progress.

Choctaws. Churches 4. Members 80 more Added last year 57. Earnest solicitations for more missionaries for the natives.

Equalizing Effects of the Gospel.

The tendency of the gospel, alike to elevate the low, and to humble the high, is well illustrated by the following statement of the Rev. Dr. Phillip.

Dr. Phillip.

"The effect of the Gospel on the Fingoes is wonderful. We have many converted Fingoes here, who were once in a state of slavery among the Caffres. There was no class of people whom the Caffres despised so much, and accounted so far beneath them as the Fingoes and now they look up to the converted and Christian Fingoes. The chiefs visit them in their houses, and drink milk with them: this proper commences, and christian in their houses, and drink milk with them: this part of the converted and christian fingoes. The chiefs visit them in their houses, and drink milk with them: this part of the converted and christian fingoes. The chiefs visit them in their houses, and drink milk with them: this part of the converted and christian fingoes. The chief visit them in their houses, and drink milk with them: this part of the converted and christian fingoes. The chiefs visit them in their houses, and drink milk with them: this part of the chief visit them in the chief visi o own them as their equals. A Caffre chief will not drink milk in the house of a common

Anecdote of the Burman Prince.

Mr. Kincaid gave him Gallaudet's book on the soul, just issued from our press at Maulon the soul, just issued from our press at Maulmain, translated by Mrs. Bennett. He received it with pleasure, but said he could not believe it, by making it just as plain as that two and two make four. I told him it presented a different kind of evidence, and endeavored to explain the difference between a mathematical and a moral certainty. But it was all in vain, till I begged him just to take his pencil, and prove to me, by figures, that he was not a dead man! He looked perfectly nonplused for a moment, then burst into a laugh, and seemed by further explanations to get the idea. He promised to read the book with earnest attenton, and, on taking leave, begged Mr. Kincaid would bring me again. would bring me again.

Secret of Opposition.

Seamen have sometimes exhibited much hostility to missionary efforts. A pastor in a seaport town being aware of this, ventured, in seaport town being aware of this, ventured, in a public discourse, to express his opinion that the opposition of seamen to the missions that the opposition of seamen to the missions that the proposition of the proposition of seamen to the missions that the proposition of seamen to the proposition of the proposition cause, was to be accounted for in the fact that cause, was to be accounted for in the fact that the labors of missionaries opposed the greatest Latter from a Gentlemen in Berkshire County, Mass., dated barrier to the gratification of their wicked passions. This is doubtless true; and if so, is one of the strongest testimonies in faror of missions that has ever been furnished. It is gratifying to know that several vessels now sail from our ports with pious crews. Two or three have left New Bedford within the last year, manned by individuals who promised to be missionaries wherever they go.

Letter to the Editor, detal Athenge, Mass., Dec. 22, 1840.

"West respectfully, your ob't. servant. J. B."

Letter to the Editor, detal detaloge, Mass., Dec. 22, 1840.

"Ms. William, J. C., of this town, has requested me to continue his You'th to Companion another year. He had concluded to discontinue it, but his little daughter was so affected with the idea of lessing it, that he has changed his mind.

Letter to the Editor, dated Athenge, Mass., Dec. 22, 1840.

ROMANISM VS. THE BIBLE.—The Irish priest in the city of Buffalo warned his people on the very first Sabbath after the Bible distribution was commenced, not to receive the Bible at the hands of the agent. As a general thing, the Catholics refused to receive it, though destitute of any version of it; some however, which was completed the Confessional "gladly received the word"—a fact indicating, that as fast as they escape the tyranny of the priesthood, their reluctance to examine the word of God vanishes.

A Popular Journal.

One controlling and pervading tone we convince to be always necessary for a ber of tastes will be hit among readers; On noticing accurately her mode of and dashes of good sound sense, brief sheet. It is hard, perhaps, uninterruptaim is worth every editor's effort.

Life and Death of the Sexes.

The laws of life and mortality between the sexes are very remarkable. They may be stated thus:

1. In the present condition of the white population of the United States, the number of females born per annum is about twelve thousand less than the males. This determines of itself that polygamy is not a natural condition of man, and that the laws of our religion and nature are the same-that one man

2. At twenty years of age the females

it not be more consistent to head it again much exceed the women, which shows that this is the period of greatest

and love to man as to himself. A Judas- ence rapidly diminishes, the females, as ism Index we should judge would point to in the early part of life, gaining on the the selling of Christ, or those who are the males. This shows that this is the period purchase of his blood for thirty or more of greatest danger and exposure to men,

to them to "prove all things and hold fast outnumber the men. This shows concluthat which is good."-Seventh Day Bap. sively, that relatively speaking in comparison with men, the healthiest period of female life is at the close of it. Absolutely, however, no period to either sex, is so healthy as that of youth, the blooming period of boyhood and girlhood.

The above deductions of statistical tables, correspond with every-day observations of human life.

Women are exposed to peculiar hazards in the middle of life; but, in the long run, far the largest part of exposure, danger and risk, in civilized nations, fall on men in the active periods of life.

Singular Edict.

By a mandate of the vicar-general of the Pope, the use of any musical instruors 30. Added last year by capusin o.
Ottawas, in Michigan—church members 182, ment in the service of the church, except Oneidas and Tuscaroras, in New York. At the organ bassoon, and tromebone, is Tonawanda, church-members not known; scholars 45. At Tuscarora, 2 churches, about 60 may, however be obtained for other wind embers. To one church were added last year instruments, on occasions of high solemnities, on showing just reasons for the same; but stringed instruments are utter-Ottawas, in the territory; church members ly and for ever interdicted, on pain of the Putawatomies. Two candidates reported for sense we do sometimes find in this world.

Advertisements.



A WEEKLY PAPER FOR YOUTH.
THE YOUTH'S COMPANION is a small

Entiretal, roterly.

The Youth's Companion has been often used in Sabbath Schools. The teachers find in almost every number something suitable to be read to their scholars, which furnishes them with the groundwork for remarks. It is also proper to be read by the scholars during the week, and circulated among them, like books from the library.

**A advertised of the Schools of th

the taste of all Evangelical denominations.

OPINION OF EDITORS.

From the Philadelphia Christian Observer, of 9th January, 1840.

"A Weelly Paper for Youth.—We have examined several recent numbers of the Youth's Companion. Its columns with in most grams. We commend it to Subbath Schools, and to Parents, as a paper that will aid them in imparting the best lessons to Children, and in cultivating in their minds a trate for reading."

best lessons to Unificen, and in cultivating in their minds a taste for residing Ct., Congregationalist, of 11th January, 1840.

From the Hardford, Ct., Congregationalist, of 11th January, 1840.

The Congression was the constraint of the commendation to the notice of parents, who may wish to receive a weekly paper exclusively for the benefit of their children, a handsome little sheet under the above title, published at Boaton, by Mr. Willis. We have cast our eye over several of the recent numbers, and find them well furnished with matter suitable to impress the lineaments of truth and piety on the infant mind."

From the Obio Observer of August 29, 1840.

"From the specimens of the Youth's Companion that we have received, we judge it to be worthy of the commendation bestowed upon it by the writer in the Boston Recorder."

From the American Traveller, of Dec. 29, 1840.

"Yours's Congrashon.—This little weekly visitor now finds its way into almost every village, and is sought for by thousands of boys and girls, who listen to its counsel, and are guiled by its instructions. No better gift can be put into the sands of a child; and persent should take opportunity, at the commencement of a new year, to order the Youth's Companion."

WOODMAN & PARKER would respectfully anno Ve their friends and the public, that they are manufacturing Hats of various qualities, on the most approved system and on the lowest terms for cash, and would invite those in want to call and examine them.

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uy to sell again.
THE END OF THE WORLD NOT YET. A Discourse clivered in the North Church, Newburyport, on the last vening of the year 1841, By L. F. Dimmick, Pastor of the hurch. Third Edition. nurch. Third Edition.

THE AMERICAN CHURCHES, the Bulwarks of merican Slavery. By an Asserican. Second American lition, revised by the Author. dition, revised by the Author.
THE POINTAIN POR EVERY DAY IN THE VEAR
y Mrs. Child. Third Edition.
TEMPERANCE FABLES. By the Rev. John Collinson.
Tom the London Edition. For sale as above.

GESENIUS'S HEBREW GRAMMAR,

is has asis been reposited in Lordon.

"The translation of thereina's lifetime transmar was undertaken in compress, that the tension is lifetime transmar was undertaken in compress, that the tension of thereina's lifetime transmar was undertaken in compress, that the tension of lifetime transmar is the composition of lifetime transmar in lifetime, and the lifetime transmar in lifetime to therein, that the transmar is to the companion of the event and the composition of lifetime transmar in legislation of the lifetime transmar is passed to the author is reasonable to American Reviews and the companion of the lifetime lifetime, that the Grammar is lays the foundation of the calibrate 'recording we can sympatitie with, and undertaken, and set in force. It should be further observed, that the Grammar lays the foundation of the calibrate 'recording we can sympatitie with, and undertaken, and the properties of the lifetime lays the foundation of the calibrate 'recording we can sympatitie with, and undertaken, and form one of its distinguishing features."

"The design of the Excession in Reading and Othergraphy, is in all the author is reasonable to the calibrate 'recording with the foundation of the advantages of the means of the Excession in Reading and Othergraphy, in a said the train to the ready application of its principles. As one of the advantages of this mode of treating the subject, the writer has necksored to flight the subject of religions and consonance of the distinct duration allowed in a course of excrete, it is hoped, may leave no occasion to compliant of the windate wore, which we relocationly defer, post of the subject of the subje

more fully at another opportunity.

From the Hon. Edward Everett.

Gentlemen, 1 am greatt indebted to you for a beautiful copy of the translation of Generalize Hebrew Genman, by Frof. Conant. The reputation, of the control of the c ou you provided and servant, EDWARD EVERETT.

From the Boston Recorder.

This volume has been on gard impositently expessed, and will be warmly welcomed by all owns of ascerd interview. Since we have the elegalist Lexicos, and Gesenins's and Northeriner's Gramman, there is nobing to be desired in the control of the subset of the state of the subset of the subset of the man of the author will be a sufficient recommendation of the book. To those who do not, and who are intend subsying the Hebrew, we would say, that this Gramman, for observations of the subset of the streament, for observations of the subset of th

one other point of extreme importance in such a work, we must not fall to tice—the correctness of the printing. This is truly wonderful. notice—the correctors of the printing. This is truly wonderful.

Gesen has no new Nord. American Reisers, Amanuey, 1840.

Gesen has the superfusion of the function of the superfusion is as well known by tiblical scholars, as the first lifewal at full age, that the appearance of his furnament, for the first time in an English atom it will be a superfusion of the furnament, and the superfusion of the furnament of

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THE SWORD OF TRUTH is a periodical devoted to the defence of the truth against the errors of the times. It is present the commentation of this, which are the same author. Those who have read the Great Teacher and Mammon need no other recommendation to this. Creating Secretary.—To recommend this work to the freeds of missions of all denominations would be best faint discussion of those questions concerning which are necessary to the control of the contr

reflection.
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My Progress in Error.

A ND Recovery to Truth: or a tour through University ism, Unitarianism and Skepticism.

from revealing their predilections.

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into the hands of every one who is disposed to cavil al, will, which is suited that, in exceeds, if the state of the state

ETTRACT OF A LETTER FROM PROF. STUART, APROPES.
GENTLERIN,—I have received a copy of "My Progress in
Error," and read it with attention and much interest. I
take the liberty to say, that in my judgment the suther of
that book has written a plain and unvarnished account of
the operations not only of his own mind, but of many others. The author has gone through the whole, without
personnal abuse of any body and without any inaderous
insinuations. It seems to me, that what he has and about
the operations of Unitarian sentiments, he has been combook as a remarkable example of products of regard the
book as a remarkable example of products or their sentiments. I
predict it will be found fault with and violently stacked.
But in my humble opinion the reason of this will be, that
the author has drawn the true likeness of so many; and
when this is held up to public view, it is not a very pleas-The book will be read notwithstanding newspaper crit-clism; and if I do not miscalculate greatly it will aid such in opening the eyes of the public, as the workings and eve-sions of a skeptical spirit. Bid the author of it God speed With kind regards, your friend and obedient servant,

Published by GOULD, KENDALL & LINCOLN, Sept. 28. 59 Washington St. The Great Commission.

A PRIZE RASAY

nev. William R. Williams, D. D., of New York. 18mo. cloth, 484 pp.

2.7 This work was written in consequence of the effer of a prize of two hundred guineas by several prominent individuals in Scotland for the best essay on "the daty privilege, and encouragement of chaletiams to sead the earth." The adjudicators (havilationed nations of the earth." The adjudicators (havilationed nations of the earth." The adjudicators (havilationed nations of the much deliberation, the ease Bunting, Thomas S. (risp), atato "that forty-teo essays were received, and after much deliberation, the essay of Dr. Harris was placed first." They were indusenced in their decision by the sentiment, arrangement, style, and comprehensiveness of the essay, and by the general adaptation to the avowed object of the projectors of the prize.

object of the projectors of the prize.

Convexts.—Part I. The missionary enterprise viewed generally in its relation to the word of God. The Scripture theory of Christian instrumentality for the convexion of the world, stated and explained. The theory illustrated and enforced from the precepts and examples of the world of God. Illustrated and enforced from prophecy.

Fart II. The benefit of the Missionary enterprise—Fart II. The benefit of the Missionary enterprise—Benefits—Religious Benefits—Reflex Benefits—Temporal advantages—Arguments derived from the benefits of Christian Missions, for the increased activity of the Church.

advantages—Argumenta derived from the benefit of Christian Missions, for the increased activity of the Church.

Part III. Encouragement to Christians to prosecute the missionary enterprise.

Part IV. Objections to the missionary enterprise.

Part V. The wants of the Christian Church as a Missionary enterprise.

Part V. Motives to unforce entire devotedness to the Missionary enterprise.

Part VI. Motives to unforce entire devotedness to the Missionary enterprise.

From the numerous and extended notices and reviews of the work the following extracts are given to show the footness or the result.

Ar. F. Enangelist,—This work comes forth in circumstances which give and promise extraordismy interestances which give and promise extraordismy interestance and value. Its general circulation will do unch good.

Philadelphia Observer,—In this volume we have a well-extraordismy interestance which the attention will develop the continuence of the book entitle it to more than a prize of money. It constitutes a most powerful appeal on the subject of Missions.

Zion's Hersids,—He will care within a most powerful appeal on the subject of Missions.

Zion's Hersids,—He will be in romarking chairs and elegant. Its sentiments richly and fervently evangelized, its read its they will renew their strength over its noble pages.

X. F. Observer,—This is not the first prize cessay by the

the world, and that they will be mored to an immediate as he shall be favored with three thousand prying subscribers.

The Sword of Truth is published and edited by Luther Lee, at Lowell, Mass, to whom all communications, whether on business or for publications, should be added to business or for publications and a few bases and fusion of the religious and missionate or coming generations. But the was fund of arguments and instruction of the standard to business of the world, and that they will be morred to an immediate discharge of its high and momentous obligations. Sandard to standard to s

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** A complete assortment of the publications of the Baptist Publication Society constantly on hand.

27 We would remind our friends, that there wil be a favorable opportunity to remit money that may be due to the Union, for the Sabbath School Treasury, or on Sabbath school books, and also to replenish their irbarries, but there wil to be rethern who may attend the approaching anniversaries in this ciry.

B. 9. WASHBURN, Agens.

By 10.

B. 9. WASHBURN, Agens.

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